DECEMBER 1957

The METHODIST WOMAN

The Spirit of St. Louis has become a symbol of St. Louis, Missouri, where the Fifth Assembly of the Woman's Society of Christian Service will be held May 6-9, 1958.

The November issue of THE METHODIST WOMAN carried the official welcome. Now this added word emphasizes the warmth and cordiality of the awaiting hospitality:

"*In the Spirit of St. Louis*" we bid you welcome. You will not be a stranger in our city, but a guest to whom the women of the St. Louis Conference will graciously give of their best.

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Christmas at Scarritt—1956

by BETSY K. EWING

"EVERYWHERE, everywhere, Christmas tonight"—that was the theme which the choir chose for its program of Christmas music held in Wightman Chapel, Thursday evening, December 6, a program of carols from many lands and many people.

It was a balmy night, not the kind of weather that we in this part of the country picture when thinking of Christmas. The Scarritt tower, flooded by lights, stood majestically against a star-studded sky and seemed to beckon the people from the campus, from the community, and even as far away as Murfreesboro to come and to sit in the beauty of the chapel to hear once again the story of the birth of the Christ child as told through music, Scripture, and poetry.

The chapel looked lovely in its simplicity. Clusters of gilded magnolia leaves and red apples were arranged at each end of the choir rail in the center of which stood the gold cross. From the base of the cross flowed yards of red and blue velvet on which was a large globe with the words, *Gloria in excelsis Deo* in large letters furled diagonally across it.

The chapel was quiet and cast in shadows except for lights on the altar. Finally the strains of "O Come, All Ye Faithful" were heard as the choir entered to begin the beautiful candlelight procession. Janice Gandy with her deep, rich voice read the words of Phillips Brooks' poem, "Everywhere, Everywhere, Christmas Tonight." The music from England, Italy, Germany, India, and North America was interspersed with readings from the Scripture by Lionel Muthiah from Malaya. Winona Powell's beautiful voice rang through the chapel as she reverently sang "The Virgin's Slumber Song."

Thus the service proceeded. The music from India represented to us a new interpretation of the Christmas story. Scarritt is quite fortunate to have as members of its student body some of the members of the India Centenary Choir which sang in concerts all over the United States last year. After reading John 1:1-4 and I John 1:1-9, Virginia Theodore accompanied on the sitar by Mr. Elijah Joshua presented the graceful rhythmic interpretation of the "Indian Feast of Lights." This was followed by the rhythmic interpretation of the poem, "Indian Cradle Song" by Chandra Datt Joshi accompanied by Janice Gandy who read the poem.

As the prayer response, the congregation joined with the choir in singing:

"O Holy Child of Bethlehem! Descend to us, we pray;
. . . . . .
O come to us, abide with us, Our Lord Immanuel!" Amen.

Then there was silence—a silence soon broken by the familiar chimes. In dignity and beauty the choir recessed singing, "Hark! The Herald Angels Sing."

As I sat in the balcony looking down on this avenue of moving lights, seeing beyond it the blues, yellows, reds, and gold of the altar, I began to watch the faces of the choir members as each neared the door. There was Gloria Reed, a former short-term missionary to Japan who would be in Japan in another month as a commissioned missionary; Doreen Logi, the principal of a large school in Rangoon, Burma, whose sweet smile and charming ways have won the hearts of many during her short stay at Scarritt. She was singing but at the same time she smiled at those whom she knew sitting along the aisle. Then there was Florence Wheeler, a lovely Negro Crusade Scholar who has an art for working with children, and Leda Resende who leaves early in January to return to Brazil where she will be on the faculty of Methodist Institute in Santa Amaro, often called the "little Scarritt," and Maud Reed who is leaving for the Belgian Congo to serve as secretary to Bishop Newell Booth.

Then I saw Bobble and John McMullen who will be going to Okinawa; Norma Garlington who will do rural work; Jane Hull from Mobile, Alabama, who since coming to Scarritt is considering going to Japan, and on and on. To me this was Scarritt—not unlike commencement as one sees the graduates leaving the chapel to go into all parts of the world to witness, each in his own way.

Once again I was reminded that Scarritt is not a group of buildings in a rapidly growing community in Tennessee, but it is a community of like-minded people whose cares and concerns go beyond themselves, crossing all boundaries. It is a spirit, a sense of fellowship with one's fellow men. Christmas at Scarritt encircles the globe through the lives of its students.

Soon the chapel was quiet, but sitting there in the soft shadows thinking my own thoughts, I could almost feel the presence of the founders chatting together and saying, "Well done. God bless you each and everyone as you join with the countless others who down through the ages have gone forth to serve." Truly in the hearts of Christians the world over, one can say, "Everywhere, everywhere, Christmas tonight."

Christmas in the Philippines

by
DORIS HESS

A cross section of four cultures meets in the observation of Christmas in the Philippines. Probably nowhere in the world does a people have such a composite of national and borrowed customs to honor the Christ child.

Against the centuries-old Spanish background, complete with the tradition of the Roman Catholic Church, Filipinos have molded a Christmas all their own. From the Chinese traders have come lanterns and stars; from American teachers, the tree and exchange of cards. National prestige maintains its place with the variety of special holiday foods.

Pre-Christmas services and morning mass herald the season for the island world. These lead the people through a solemn season of pageants, caroling and to the climactic *noche bueno* or midnight family supper on December 24.

By Spanish tradition the day is commonly known as "Christ's Natal Day." It is a time when families turn their attention almost wholly to the church. The homage begins December 15. For nine days before Christmas the church bells sound through the clear December mornings. Old and young alike awaken to make the 4 A.M. mass. Protestant churches, too, hold these early services as preparation for their observance on the night of December 24.

Christmas concerts have become the *Protestante* attraction of the season. Church choirs in town and *barrio* prepare for weeks to sing the message of Christmas. At presentation time the churches are filled to overflowing for this one event alone.

All of this activity leads both Catholic and Protestant to the night before Christmas. Protestants gather early for a special service. Their Catholic neighbors hold mass to keep the midnight hour. Immediately after both types of service the families unite for *noche bueno*. This is the significantly sentimental time of the whole year for Filipinos. A bounteous meal of native cheeses, specially prepared Christmas rice cakes, *lechon* or roasted pig, salted eggs, and rice is provided for all.

The next morning gifts are exchanged. Parents and children go to the *lola* and *lolo's* (grandmother and grandfather) house. They pay respect to the elders by kissing their hands. Then the children receive their best gifts, from the grandparents. Godparents, too, better known as *ninang* and *ninong*, are visited and again the children expect a gift.

Every home wears its Christmas star. They are the "Christmas trees" of the Philippines. They are made from a star-shaped frame of fragile bamboo and gaily decorated with all colors of tissue paper. Some other shapes are sometimes called lanterns. This is a custom borrowed from the Chinese who use lanterns for every festive occasion. A candle or electric light shines through the star. Across the islands these thousands of lights express the Filipino's joy of Christmas season by season.

The Nativity story reaches scattered *barrios* and municipalities alike. It goes by spirit through the printed page to many who have little contact with the outside world. The Bible is available for all eight major dialect-speaking groups. Portions of the gospels, including Matthew and Luke, are used by at least another twelve or fifteen small language areas. Even some non-Christians (the original tribal peoples) today may read of Christ's birth. In recent years linguistic groups have reduced some of these formerly unwritten languages to the written word. Their earliest literature includes the Scriptures.

The public press shares the appeal and excitement of the Nativity. Several weeks before Christmas a special edition of the weekly *Philippine Free Press* is printed. It is sold out before it reaches the newsstands. Its pages give central place to the scriptural account of the Savior's birth. Photographs, fiction, and articles explain more fully the meaning of Christmas. Other magazines and daily press, too, keep a running commentary on the religious pageantry of the season.

The 1956 observance of Christmas at Harris Memorial School in Manila was unusually lovely. The Christmas program to which all friends of Harris were invited featured Christmas music and anthems prepared by each of our three class choirs, climaxed by a most effective presentation of the drama by Dorothy Clark Wilson, *They That Sit in Darkness*. Then silently and worshipfully we brought our white gifts to the Manger Throne.

Our last evening together as a school family was a chapel service, "Worship Through Christmas Music," presented by the seniors. It consisted of Scripture reading and hymns from our *Methodist Hymnal*. After this the gifts were distributed, accompanied by many squeals of delight, as each girl found material for a new dress.

And so we are about to enter the New Year, and "best of all is, God *is* with us!" Many, many perplexing situations are before us, but we answer His summons with a confident,

"Lead on, O King Eternal, we follow, not with fears!"

And in the light of that uplifted cross, we are assured of victory!

—LEILA DINGLE

DIAKONIA

Chatting at the Deaconess Association Conference in Strasbourg, France, are from left Miss Merle Gripman, Miss Margaret Brooks, Miss Emma Burris, and Sister Anna Sticker.

by

MARY LOU BARNWELL

THE sixth International Conference of Deaconess Associations *(Diakonia)* was held in the quaint Alsatian city of Strasbourg, France, September 5-9. Delegates came from fifteen countries: Germany, England, Australia, Austria, Canada, Denmark, Scotland, United States, Finland, France, Holland, Japan, Norway, Sweden, and Switzerland. They represented Episcopal, Presbyterian, and Lutheran Churches and the United Church of Canada. Twenty-seven representatives were from English-speaking countries; seven of these, one Lutheran and six Methodists, were from the United States. There were no Methodists present from continental Europe.

Interestingly enough, men played a prominent part in the conference. Several European groups had as many, or more, ministerial representatives as deaconesses. A few associations sent only men. In program and discussions, the leadership was usually expected to be from the men. However, when the women had opportunities to present topics, they were unsurpassed.

Differences in language and customs slowed down the pace of the meetings. Everything had to be presented in German, French, and English. There were no earphones so that one could tune in to her own language, as there are at United Nations. The translations were given over and over, sometimes falteringly, at other times fluently.

There were differences in dress which added great interest. The continental European deaconesses were in "garb." Although the uniforms varied according to the associations represented, there was similarity—the long, dark-blue dress and the white bonnet. The English, Scottish, United States Lutheran, and Australian uniforms were more modern in appearance. The Presbyterians from England, the representative from the United Church of Canada, and the Methodists from the United States were not in uniform.

Most of the European continental "deaconry" is related to motherhouses and is separate from the church. Its primary function is "sick-nursing," although many other services are rendered. On the other hand, deaconry in Great Britain, in state and free churches, is organically part of the church program, and has a wide range of activity. Parish work, with its many facets of evangelism, education, social work, and missions is "deaconess work" in Great Britain.

The pattern in Great Britain is closely akin to that in The Methodist Church in the United States.

The effect of the welfare state on deaconry in Europe was discussed at length. Some writers fear "that the welfare state wants to be a kind of All-Father, the modern welfare state wants to be omnipotent . . . the state itself will be satisfying and sufficient. Beside the state, people will not be in need of any other supply . . . the church is becoming slowly but surely superfluous, having been the pioneer in welfare for centuries. Preaching the gospel by deaconry . . . will then be put to an end. We must be prepared to accept this development. In general, it seems that development is having a tendency toward the entire eradication of deaconry."

It was pointed out that the welfare state, in developing its program in Great Britain, does not limit or control the functions of the church. Therefore, the problem which was predicted applies only to the continent.

Although the church may be confronted with serious struggles involving the welfare state, the deaconesses know that the Church must survive. They know, also, that there may be changes in the motherhouse system if deaconesses are to have an opportunity to continue serving. They may be compelled to find new ways of continuing the witness which has been so effective through the years. As they face the years ahead, they need the support and prayers of Christians throughout the world.

The place of women in the church was one of the foremost topics of discussion. A paper on that subject, presented by Mlle. Madeleine Barot, executive secretary, Department of Cooperation of Men and Women in Church and Society, World Council of Churches, provided interesting comments. Her statements, revolutionary in some respects, had theological and sociological implications. The attitudes toward education, employment, marriage (or celibacy), as they relate to the role of women in the church, were discussed.

Mlle. Barot said, "We must read our Bibles again. We must ask theologians to reconsider the question of Christian anthropology. And at the same time we must listen to the needs of the world and understand them."

Throughout the meeting, the words *diakonia*, *diaconate*, and *deaconry* became increasingly significant to deaconesses from the United States. They have long been familiar terms in Europe. They became truly the embodiment of love, fellowship, and service.

In the discussion of differences in the various associations, there was a recognition that uniformity cannot be attained because of the varied situations in which the diaconate is effective. However, there was an awareness of a deep sense of unity, for the groups found themselves as one in a common heritage, a common purpose, a common dedication.

This was the first time Methodists from the United States had attended a meeting of the International Federation. The six deaconesses present soon became an integral part of the conference. Other Methodists were from England and Australia.

The United States representatives were Miss Mary Annis McKenzie, middle Tennessee rural worker; Miss Rosemary Nixon, Maine rural worker; Miss Margaret Brooks, director of Bethany Home, Moline, Illniois; Miss Emma Burris, executive secretary of Social Welfare and Medical Work; Miss Merle Gripman, assistant to the general secretary of the Division of Home Missions of the National Council of Churches; and Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work.

The next meeting will be held in 1960. The new president of the Federation is the Rev. P. Edwall from Sweden. He succeeds Dr. C. Riemers of Holland, who has been president since the Federation was organized in 1947. All who participated in the conference were thrilled with the possibilities of *Diakonia* as a strengthening force in the life of the Christian church around the world.

Sister Anna Sticker, keeper of the archives, Kaiserswerth, Germany (left), chats with Sister Viviane Roulet, Paris, France, at the International Conference of Deaconess Associations.

BOLIVIA . .

. . . *Virginia Bunn Looks at Bolivia from the Arid Regions of the High Plateau*

TO speak of the work of the church with the Aymara Indian, and particularly of the work among women and girls, on the altiplano of Bolivia is to speak in terms of dreams and ideas. Dreaming can be a pleasant pastime, but since missionaries are not sent to build air castles, the task of bringing a realization in terms of the living church of Christ becomes a matter of serious concern.

On seeing the Aymara, even in a superficial way, one is filled with various emotions. The spectacle of the church dominating every village scene serves only to heighten the sense of guilt which one tries to escape by listing the reasons why this tragic condition exists. But when rationalization has come to an end, the final word must be that it is not the will of God that, almost two thousand years after the coming of His Son into the world, there should exist a people so close to the so-called Christian centers of the western world who do not have the slightest inkling of the significance of the Event, or of the abundant life it is purported to bring. And so Aymara people, along with numerous other peoples of the world of like estate, stand as God's judgment against us, requiring a renewed examination into the meaning of His coming for our personal lives and for the world.

The Aymara is often pictured as a person who never smiles, dull of spirit and of mind, incapable of learning, untrustworthy, and generally lacking in the most ordinary of human sensibilities. No careful study has ever been made to establish the truth of these general impressions, or their cause. Most writers attribute this apparent dullness of spirit to the Aymara's addiction to the coca leaf—the plant from which cocaine is derived, and to alcohol. Still no factual studies have ever been made of the effects that chewing coca has on the health and mental capacities of a person when used over a long period of time. Nor could we say that the Indian is an alcoholic since he limits his drinking, as a rule, to the fiestas. Not wishing to discount the possibility of dire physical and mental consequences resulting from these habits, I am wondering if it would not be more correct to look for the answer in the boredom and hardness of life on the altiplano which has led him to take recourse in such an unsatisfactory solution to his problem.

Boredom, whether stemming from the endless round of activities required in a modern society, or from lack of all such social and cultural contacts that modern man finds so indispensable (there are no radios, television sets, movies, books, newspapers, et cetera, on the altiplano), leads to the same despairing end which the Aymara, lacking in sophistication, does not bother to hide. So the fiesta enters, to break for a day the inevitable rut, and with the protection of his drunkenness he cries to the world of his sorrow. To see him trudging on shoeless feet along stony paths for mile after mile every day, with a pack on his back, and to know his food consumption would be less than two thousand calories for the day, causes us to wonder at the sheer physical possibilities of this creature called man.

"A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." Though he be bruised from centuries of abuse both at the hands of the white man and from his own ignorance, the Aymara is not broken. Though the embers of his human spirit be buried, the wind of the free spirit of God shall clear away the debris and the flame shall burst forth, giving witness to life as life is intended to be.

If we can take the pack on the back as a symbol for the life of the Aymara, it would not be unfair to say that the Aymara woman carries the heavier load. From the time the girl first begins to walk, she trails behind a herd of sheep. In a few more years she is given the added responsibility of helping to care for the babies that seem to come with extreme regularity. When she is nine or ten years of age, she is expected to know and to do all the tasks which women perform—to spin, to knit, to weave, to cook, to tend sheep, to break the clods of earth, to plant seeds, and to harvest the crop. She marries young, but with hardly a break in the routine of her work-weary life. Her value as a near slave in the self-sufficient economy of the Aymara culture is the great stumbling block preventing her from finding a newer and richer life through a Christian education which we would like to give. It is to this end we labor and dream, praying for a mastery of the language—not only of the Aymara tongue but of the spirit as well—to gain entrance into the heart of these people so near yet still so far from our understanding.

land of contrasts

. . . Thelma Cooley Looks at Bolivia from the University City of Sucre

AFTER six months in Bolivia, I can write that my joy increases daily. It is a joy composed of many things: purple mountains and blue skies; the warming sun; parks and plazas; my own little patio with pine and hedge; a few flowers, and some goldfish; a house that is clean and comfortable; delicious food; efficient help; nineteen completely charming girls—students in the university and normal school who share all this with me.

Of course not everything is perfect, but actually on the surface there is little to complain about, and when the surface is smooth, it is easier to see into the depths. When I look into the depths here in Sucre, however, there is much to cause concern. As the girls study, memorizing word for word what the textbook or the professor says, there seems to be little opportunity for original thinking or selective judgment.

The socially indifferent state of mind characteristic of so much of the best educated stratum of Bolivian society seems to leave a kind of blindness in which the eye never really registers the Indian and his burro passing through the street! This kind of Bolivian citizen seems to think of the solution to his country's ills in terms of his own kind, forgetting that over 80 per cent of his fellow citizens are not like himself. A weakness in the moral fiber of many of the student class which manifests itself in various ways—drinking, sex, deceit—may be far too typical of students the world around but surely is another cause for concern.

All this makes a Christian home for these girls tremendously important. The nineteen girls we now have represent top capacity for our house. We could have a hundred tomorrow if we had facilities. Of course, just the friendly, loving atmosphere is probably the most effective witness of a home like this. However, through the Bible-based devotions after lunch each day, and the Sunday evening Bible studies, there is an opportunity to impart knowledge and deepen insights. During Holy Week, a special offering and money saved from dessertless meals were used to help a needy family, and were a first attempt at social outreach which we hope may help to develop a greater social conscience among these more privileged young people. We hope some day to have a social work program in which the girls may participate.

Open house on Saturday night turns the home into a student center which offers an opportunity for fellowship for all young men and women who care to come. A cultural program is followed by recreation and refreshment and a brief devotional period. This center has possibilities for extending a real influence among the students of Sucre. For it is not enough to live exemplary, religious, and devoted lives if one is forced to live in a sick society. It is in the enlightened, conscious, testifying, sharing Christian fellowship that we find the riches of Christ and know the abundant life. This is our dream for these fine young people of Bolivia.

These students are at the Student Hostel in Sucre.

This is the entrance to the University at Sucre.

our heritage in...

Christian Social Action

The Christian Citizenship Program of the Woman's Home Missionary Society of the Methodist Episcopal Church

by MARION LELA NORRIS

FROM the very beginning of the Woman's Home Missionary Society in 1880, Christian social action was woven in the warp and woof of the organization. Though perhaps college degrees and majors in sociology were few in those days, the founders were social-minded, courageous, far-sighted women. They knew "a stitch in time saves nine" and that it was as important to work on the cause as well as the effect of the social conditions. And they had convictions.

Temperance

Mrs. Rutherford B. Hayes was the first president. Her stand in temperance is well known, for as the First Lady of the Land she refused to serve liquor in the White House. It is natural that her strong sentiments would be reflected and put into action through the program of the Woman's Home Missionary Society. As early as 1883, this sentence appears in a report: "We have employed nine women who have been teaching in day, evening, industrial, and Sabbath schools. *They have engaged also in temperance work.*"

In the next twenty years temperance work gained momentum across the country and throughout the church. The 1905 General Conference of the Methodist Episcopal Church authorized a Temperance Society and appealed to every church organization to organize for temperance work. At the annual meeting of the Board of Managers of the Woman's Home Missionary Society, October, 1905, the resolution "that we most urgently appeal to the Board of Managers to organize a Temperance Bureau, with a wise leader to direct the work, entreating every conference to cooperate in united assault upon this octopus of evil," was passed unanimously. Mrs. J. C. McDowell, of Pittsburgh, Pennsylvania, was made chairman of the standing Committee on Temperance.

Each local auxiliary was urged to elect "the wisest, most tactful, influential woman" as temperance secretary and to give her three to five minutes at each regular meeting to present temperance news and petitions. Report blanks, suggestions, and free literature were made available by Mrs. McDowell. She cooperated with the Board of Temperance, Prohibition, and Public Morals in the use of its literature. A "do everything" policy of procedure included the promotion of scientific temperance instruction in public schools and petitions in various reform measures.

Child Labor

Responsibility for other aspects of the social action program was delegated in various ways. At first a Resolutions Committee presented a report at every Annual Meeting of the Board of Managers on which the Woman's Home Missionary Society as a whole took action. Thus one year a resolution "recognized the good work of the Anti-child Labor League and kindred societies and urged aid and prayer."

In fact, child labor legislation was indicated specifically as an objective. Members were urged to study the laws.

"No greater community service can be rendered than an intelligent conservation of the child-life of any given locality. Let us seek to know the child-labor laws in our own states and if they are good, help to have them enforced. If they are *not* good, seek to have them made better."

Peace

When Mrs. Wilbur P. Thirkield became president in 1913, she strengthened the program by her strong pronouncements on national issues. She and Mrs. May Leonard Woodruff, the vigorous corresponding secretary, were influential in international and interdenominational movements. They participated in the 1917 mass meeting held at Broadway Tabernacle in New York City on "The Responsibility of Christian Women for International Justice and Good Will."

The Woman's Home Missionary Society patriotically cooperated with the Conservation Program and the Methodist Woman's War Coun-

cil during the war years. As soon as war was over, there was renewed effort to promote the cause of peace. That became one of the strong emphases of the total program. Each year the Woman's Home Missionary Society sent accredited delegates to the Conference on the Cause and Cure of War. The subject of peace was included annually in the program materials. The good work done on the People's Mandate to Governments to End War merited appreciation from the campaign director.

Law Enforcement

In 1922 the name of the Committee on Temperance was changed to the Committee of Temperance, Prohibition, and Christian Citizenship. That year the Interdenominational Council of Missionary Women organized a National Women's Committee of One Hundred for Law Enforcement, with which the Woman's Home Missionary Society cooperated fully—emphasizing education for citizenship, working in primaries for the nomination of dry candidates, voting for them on election day, and cooperating with local authorities. Then as later, the objective was to give essential information on securing law enforcement. A slogan of that early period could well be used today, "Bad men are elected to office by Christian citizens who stay at home on election day."

Race Relations

Establishing projects *for* and working *with* groups are two different things. Therefore developing a climate for good race relations and understanding was an important part of the educational program of the Woman's Home Missionary Society. This was done in a variety of ways. Friendships were established across conference lines as Negro and white delegates attended the annual meetings of the Board of Managers. Leadership was trained and put to work.

Miss Martha Drummond and Miss Anna B. Hall were early graduates who went to Liberia under the Woman's Foreign Missionary Society. A long list of young women were commissioned as deaconesses. In 1916, Mrs. Daisy McLain Buckley became the first Negro field secretary for the Woman's Home Missionary Society. Others followed in her train. Another fine Negro leader, Mrs. H. R. Hargis, was made a bureau secretary for Friendship Homes in 1928. That year, Miss Muriel Day started the Gulfside Summer School for Negroes at Waveland, Mississippi. She continued to carry this responsibility until unification.

In the early twenties an interracial movement among church women developed. Initiated by women of the Methodist Episcopal Church, South, this movement led to the formation of a Church Women's Committee within the Department of Race Relations of the former Federal Council of Churches. Mrs. May Leonard Woodruff was an active and able representative of the Woman's Home Missionary Society on that committee.

The development of good race relations had other facets, too. Work on the West Coast had been established for Chinese, Japanese, and Korean people. In 1924 there was concern over the Japanese Exclusion Act, and the Woman's Home Missionary Society petitioned Congress to reconsider its action, as did the Woman's Foreign Missionary Society. Later the Forward Looking Committee of the organization promoted the aim "to further racial understanding" during the study of *Orientals in American Life.*

Enlarged Scope

The organized social action program of the Woman's Home Missionary Society entered a third phase of work in 1928 when Miss Ada Townsend of Evanston, Illinois, succeeded Mrs. McDowell as chairman of the committee and the name was changed to the Committee of Christian Citizenship. Miss Townsend had worked with the League of Women Voters and her experience as chairman of Christian Citizenship for both the Business and Professional Women's Club in Evanston and the Wesleyan Service Guild fitted her for this larger opportunity.

Now, at last, all the threads of social action were bound together in the work of Christian Citizenship: international relations, race relations, legislation, alcohol education and legislation, economic relations, better motion pictures and radio programs. Articles in *Woman's Home Missions,* the official magazine of the Woman's Home Missionary Society, reveal the trends and emphases: "Women and the Peace Movement"; "Church Women's Work in Race Relations"; "Child Labor: on the Last Mile?" "Consumer's Conscience"; "Drinking Scenes in Motion Pictures"; "Radio—the Latest Thing in Educational Tools"; "What Is a War of Defense?"

At the time of unification, the following were members of the Committee of Christian Citizenship: Mrs. Dan B. Brummitt, Race Relations; Miss Mary Ross Potter, Alcohol Education; Mrs. Anna Marden De Yo, Alcohol Legislation; Mrs. George H. Tomlinson (W.F.M.S.), International Relations; Mrs. Joy Elmer Morgan, Better Motion Pictures and Radio Programs; Mrs. F. L. Bradfute, Legislation and News Bulletin; Miss Ada Townsend (Chairman), Economic Relations.

Miss Townsend defined Christian citizenship in one of her messages before unification: "Citizenship is the state of being a citizen, and a citizen is a person regarded in the light of his relation to the community. A Christian may be defined as one who believes in Jesus Christ and strives to do His will. A Christian citizen, then, is one who tries to carry out the principles of Jesus Christ in relation to community life.

"It is in the belief that the gospel of social redemption is an integral part of the plan of Jesus Christ to bring about the coming of the Kingdom of God that the workers for Christian citizenship are inspired to go forward."

For This Cause

by

CAROLYN BOWEN

A young missionary to Japan takes a look at herself and her work.

Why I Came

Throughout my college years, I became more and more convinced that living without a definite purpose was not a real life. I realized that this purpose was to be found only in the person of Jesus Christ. This truth was so important to my life that I wanted to bring it into the lives of others.

What I See

First of all, in Japan I see a land of great beauty—in the many mountains, the lakes, the luxurious greenness (especially noticeable to one coming from dry Colorado and Kansas), the great variety of flowers, the changing beauty of the nearby Pacific, and most of all, the splendor of Mt. Fuji.

I see a land in a state of great change—from the old to the new way of life, from a military nation to one that is making an attempt at peaceful democracy, from an isolated island chain to a member of the United Nations.

I see in Japan the definite effects of the tremendous overpopulation—in the difficulty of finding employment and passing entrance examination for all schools and universities. The constant struggle for livelihood is evident, both against nature as seen in earthquakes, typhoon, floods, and drouths (all of which have occurred since I have come) and in the poverty of many of the people. But most important and most obvious, I have found a great spiritual vacuum among the Japanese people. The religions of Shintoism and Buddhism have become a part of the culture, but they do not satisfy a man's life.

What I Am Doing Here

First, my job at Seibi Gakuen, a Christian school for girls, is to teach English. This is only a small part of my work. Many opportunities come in my Bible classes (chief drawing attraction being that I speak English), working with the other teachers and the students in extracurricular activities as clubs, bazaars, teachers' meetings, and school trips.

Most thrilling is the personal contact I have with many young people through a church group, Bible classes, an English club, and English conversation classes. Among the students are the daughter of a Buddhist priest and four young university graduates wh work in large companies here i Yokohama. Frequently during th class the subject of religion arises and being intelligent, thinkin young people, they see that Japa has a great need. It is the job o the church in Japan to prove tha we have a Person, Jesus Christ who will fill that need.

Last night during my conversa tion class, one of the young me said to me, "Do you believe i Jesus Christ?" When I said yes, h continued to question me. Finall I said, "Do you believe in Christ? He answered that he did not. asked him if he was a follower o Shinto or Buddha; his answer wa the same, and at the end of th conversation he said, "I guess don't believe in anything." Here i my task in Japan—to witness fo Christ who can fill the void in th lives of the people.

FORMER CRUSADE SCHOLAR

Archbishop Makarios, ethnarch of the Greek Orthodox Church of Cyprus, visit with four representatives of the Woman's Division of Christian Service in th offices of the Board of Missions in New York. The Archbishop was the gues of honor at a reception September 19, during which he expressed appreciatio for two years of study as a Crusade Scholar at Boston University from 1946 1948. It was while studying at Boston that he was elected a bishop of the Greek Orthodox Church. With Archbishop Makarios are from left Mrs. John M Pearson, chairman of the Department of Work in Foreign Fields; Miss Lucil Colony, executive secretary for India and Pakistan; Mrs. J. Fount Tillman Woman's Division president; and Mrs. Florence H. Cox, director of the Cru sade Scholarship program. Other staff members of the Board of Missions als attended the reception.

Methodist Prints by Rickard

LITTLE ROCK REPORTS

Aldersgate—A Leavening Influence

"WE HAVE yet to have the first telephone call or insulting letter," writes Mike Willis, director of Aldersgate Camp located some four and one-half miles west of Little Rock, Arkansas. "We feel this is because Aldersgate has become an accepted work, whereas school integration is new."

Aldersgate Camp, established in 1947, is a project of the Woman's Division of Christian Service. Its board is interracial. The buildings are winterized, making possible an all year round program. The 1957 summer camping season included eleven resident groups, four day camps, one pioneer (resident) group, and many church picnics, tour groups, and so on. The staff was interracial as usual: two American Indians, one Negro, and six Caucasians. During the rest of the year Aldersgate is used for weekend retreats, workshops, pastoral conferences, Scout training conferences, church family programs, Woman's Society of Christian Service meetings, and other groups too numerous to mention.

"Aldersgate experiences and strong Christian friendships have accomplished much and are at work right now in many lives giving leadership in church and civic groups," continues Mr. Willis. "This is true even among Aldersgate campers who are in Central High School with the Negro students, so that jeers from segregationists don't hurt half so much. One Negro girl said that at least six different girls asked her to sit with them at lunch the first day. Others have offered help in catching up on lessons missed. But this sort of thing does not get into the papers."

The Methodists of Little Rock who initiated this project were truly expressing their belief in man's unity and brotherhood under God. Aldersgate Camp personifies the challenge: "attempt great things for God" and "expect great things from God."

A DIFFERENT CHRISTMAS

THE age of miracles has not passed. We marvel as we read how the Master stilled the storm at sea, gave sight to blinded eyes, and made the lame to walk again. But the greatest miracle was when he took a soul that had been brought low by sin and set it free to serve Him. He continues to do that. We saw Him change a liquor bottle into a Sunday-school book. Everyone said when Tom accepted Christ, "Well, that is fine, but he will be drunk before Saturday night." In the back pocket of Tom's overalls there is a Methodist Sunday-school *Quarterly* now instead of the customary liquor bottle.

Henry was an alcoholic, drug addict, outlaw. All his life he had really never known peace, he told us. On several occasions he almost lost his life in drunken brawls and car accidents. Often as I have talked with him he has cursed every other sentence, clutching tightly to a can of beer. He tried

Alcoholics Anonymous, but it worked for only awhile.

One day Henry entered a church where I happened to be speaking. At the close of the message he came to the altar, made a humble prayer of confession, and rose from his knees a new person. These days he reminds us of the man out of whom Jesus cast the legion of demons: he is "clothed, and in his right mind." He united with the church and attends every service, ready to do anything he can to help. His whole family is different.

As he was putting on the innkeeper's costume in preparation for a Christmas program I remarked, "This is a lovely way to spend Christmas Eve." Henry replied, "Yes, it is. It is certainly better than being out somewhere drunk, as many of us used to do." In looking over the group I noted that at least half of the men in the cast were former drunkards.

A RURAL WORKER

CHRISTMAS IN A NEW VILLAGE IN MALAYA

CHRISTMAS in Ulu Klang Methodist Center in Kuala Lumpur, Malaya, was a new experience for the children and the village. Since this is a new village, we have no funds for such activities yet. The celebration was my one Christmas extravagance, but we wanted the children to have the fullest experience of Christmas, and thought the sharing and giving of gifts would help. We told each child to bring one guest, for we did not want them to get something just for themselves. Each child received an orange, candies, cookies, and a cake of soap and face cloth.

The sharing of gifts followed a Christmas program which was the climax of a two-months' learning period. This was the first time these children had ever heard about Jesus. The program included the Christmas story, hymns, and music. Shirley Lim, a Trinity College graduate, played Christmas music on her accordion. Betty Kwan, another worker, helped in the distribution of gifts. Two visiting Trinity College students took pictures, permanent evidence of our small beginnings.

HELEN LOOMIS

The Search for New Local Leadership

by MRS. DEAN IRISH

RECENTLY a capable young woman of Methodist membership came into my home and dropped into an easy chair. "Well, at least I got out of that!" was her first comment.

In conversation she revealed she had just been asked to be chairman of a circle in the Woman's Society of Christian Service. Later when I thought of the incident, my first reaction was, "Well, isn't that just the way, capable young people leave the work of the church to a few faithful already overworked, but willing people."

But something caught me short and some familiar words of Christ's, lifted out of their context echoed in my memory, "Let him who is without guilt (sin) among you be the first to cast the stone."

Why is it that so many times good people within our church membership refuse to take responsibility for tasks they are qualified to do?

In the first place I believe many adults, basically good people, have reached adulthood chronologically, but are still children in their attitudes toward responsibility. Did you ever see an eight-to-fifteen-year-old girl who really *wanted* to do the dishes? The love, the patience, and the guidance of a devoted mother make her realize that in order to accomplish anything worth while in any field, there are things that must be done whether they are to our immediate liking or not. I believe love and patience and guidance are equally important in recruiting leadership in a local church. In other words, Christian nurture is as important for adults as it is for prekindergarten children. Maturing, then, is a long, slow process of education, plus love, understanding, and guidance.

We must realize also most churches have people who are ready and willing to take the benefits of the church—the respectability, the sociability, the prestige, the plus that it brings to reputations, but as individuals they have no vision whatever of the real significance of being a Christian and a church member. They are "babes in Christ" still at the "give me" stage. Until they have caught the vision little can be expected from them in real leadership.

Secondly, I believe fear is the basic reason for any difficulty in recruiting leadership. Fear of criticism, fear of failure, fear of making a mistake and being laughed at, fear that knowledge or personality is lacking to meet the demands. This, of course, stems from a lack of self-confidence which is a lack of faith in God. With God all things are possible. We have only to refresh our minds with countless Bible stories of God's help when man's strength was not equal for the task. If anyone seriously wants to be a better Christian, let him tackle a job too big for his own strength and ability, and then let him put his life in God's hands and watch the resulting marvelous growth in faith.

But there must be a starting point! For our Woman's Society of Christian Service, I believe that starting point is the Committee on Nominations. According to our bylaws, the Committee on Nominations (three to seven members) is elected by the Society when officers are elected for the ensuing year. The work of this committee is vital to the total program so the members should be selected with all care. The women should start work *immediately* after election. Successful recruitment will probably follow these lines.

Preparation of the Committee

1. Study and know the functions of each officer.

2. Secure a complete up-to-date church membership list, and from this record make an accurate list of every woman church member. Add the names of every woman constituent to this list.

3. From the church office or service activity cards prepared by the committee on the Status of Women discover where each woman's interest lies.

4. Study the over-all membership picture of the church. From this you will discover who holds responsibility and where they serve in the Woman's Society and the church. (A glance chart is the most effective way to do this.) No one person should be overloaded. Try to spread the responsibility throughout the membership. Of course, a woman must be a member of the Woman's Society to hold office. But the Committee on Nominations might discover unused talents and challenge a nonmember with the opportunity of service and thus induce her to join.

Sample Glance Chart

	Officer Woman's Society	Circle Chairman	Committee on Evangelism	Committee on Finance	Committee on Education	Committee on Missions	Committee on C. S. R.	S. S. Teacher	MYF Counselor	Special Activity
Mrs. Jones	✓				✓					✓
Mrs. White									✓	
Mrs. Smith			✓			✓				

5. Spend ample time in prayer. You will need God's guidance in this important task. To "read a prayer or to repeat the Lord's Prayer" is not adequate. Commit your own life to Him and ask for strength, courage, and wisdom to do your work according to His will. Until you forget your own prejudices you are not ready to work.

Preparation for Asking the Woman to Take Office

1. Your minister is, or should be, vitally interested in what you are doing. From the beginning plan with him. Ask him to preach *at least* one sermon on a Christian's responsibility within his own church. Plan with him the best time to make contacts. About a month before this time arrives he will confront the people with their responsibility from the pulpit. (This of course would include the entire work of the church and not just Woman's Society.)

2. At the same time the minister is preaching on church responsibility, a letter should go from your executive committee to every woman member of the church. This letter should not be too long but it should remind the women:

a. That the Woman's Society is important in the church program.

b. That every Christian woman has a task if the church is to do its best in building the kingdom of God in your community and around the world.

c. That the Woman's Society is organized Christianity at work.

d. That you have a well-rounded program. Briefly state the plans for the year.

The Contact

1. This important step should always be made *in person* by two women who are enthusiastic in the work of the Woman's Society. A half-hearted person is not a good contact person. Never contact by telephone. Have the proper *Handbook* and other material for the office.

2. Select a time to call when the woman is the least busy with meals, company, or children.

3. Let the two who make the contact pray for wisdom and understanding as they carry out their work.

The Approach

1. Allow not more than five minutes for chatting about the family and its activities.

2. Explain your mission, pointing up:

a. The importance of Christian women serving in the church.

b. The Woman's Society of Christian Service as an organization of Christian service—a place where sincere women can see results.

c. The honor and privilege of serving in Kingdom building and the fact that the Committee on Nominations feels that *she* is *the* person for this work.

3. Do not seek an immediate answer. Give two days to a week for her to think it over.

The Answer

Let the same two women make a return call. If the answer is *yes* thank the woman and assure her of your help and cooperation. Assure her, too, that there will be plenty of help outside the local church through district and conference officers and meetings.

If the answer *seems* to be *no:*

1. Do not be hasty. Ask her to pray about it and give her another week to think the matter over.

2. If she hesitates for *lack of knowledge,* mention available *Handbooks* and publications, conference, district, and subdistrict meetings. Assure her of local cooperation and help from other officers.

3. If she hesitates for *lack of time,* remind her that it is the busy person who gets things done because she has learned the proper use of time. Many waste time by poor planning. Suggest that after a study of the Woman's Society activities something less important might be eliminated.

4. If she hesitates for *lack of family cooperation* remind her that a church responsibility makes her a better wife and mother because the work broadens her vision and stresses the importance of the worthwhile things in life. Often a wife is the "only church" her husband knows and her attitude toward the church often determines the character of the family.

5. If she hesitates from *fear of failure* assure her we all must start some place and we all make mistakes but God Himself has assured us of His help. "Seek and you will find, knock and it will be opened." Of course we cannot do these things in our own strength but with God, all things are possible. Our faith deepens as we step out into the unknown.

6. *If she flatly refuses,* ask her not to mention that she has been asked. This is important for no one likes to feel she is second choice and if you must continue your search this will make it easier. A refusal does not necessarily mean failure on the part of the Committee on Nominations. Many things enter into a decision and if God is an intimate part of the committee His plan will succeed ultimately and we need not be discouraged with an occasional refusal.

One Thing More

Often those who have real ability refuse to take leadership in various phases of the church program because they feel they will be criticized and talked about regardless of what they do. Here the last and the least of us need to check ourselves. There is no excuse for a Christian woman to make unkind or catty remarks about another person and especially one who is doing her best to serve. If you do not approve of what she does offer her your help and both of you will be better for the service. Ask God's help in keeping the words of your mouth and the meditations of your heart in accordance with His will. Seek *your* place of service. We need God, but it is equally true that He needs us.

Of Local Importance

by
MAUDE WHITE HARDIE

a new evaluation of terms

WHEN the weekly paper of some small town comes to those of us who cherish such productions more than we do the city dailies, where do we turn first? Is it generally to the column headed "Local and Personal"? What is one of the quadrennial emphases for the total church and for the Woman's Division, these four years? The local church. What is the focus of attention in the whole structure of the Woman's Society of Christian Service? The local Society. Thus, "local importance" takes on new meaning. It does not mean something of interest merely within a limited area. It means that major degree of importance which we concede to the thing which matters most. It means elevating the individual to a place of priority interest and concern.

That, we feel, is where the local Woman's Society of Christian Service belongs. It is the unit of major importance in the structure. The work that the local Society does, is the reason for which the Woman's Division, the jurisdiction, conference, and district organizations exist. They are vehicles—channels — means — by which the local Society is enabled to fulfill its high calling. Thus, belonging to a local Society should bring to every woman a sense of fulfillment.

Perhaps we need some different adverbs. We talk about channeling plans *down* from Division, jurisdiction, conference, district—and convey the idea of levels, with the local Society at the foot. "Down" should never mean condescension or superiority. "Out" or "through" might be a better way to say it; starting with the Woman's Division, which is numerically the smallest group, communication passes through jurisdiction, conference, and district out to the local Societies across the land. Science stresses that there is no up or down in universal space, and we affirm that the same is true for the Woman's Society of Christian Service of The Methodist Church!

We might indulge in other figures of speech drawn from the natural world, as, to point out that more of the earth's surface is at sea level than at any other elevation; and that here the horizons are the widest. But it is not our purpose to indulge in fantasy; we are concerned with more immediate fact.

Of the reasons that give the local Society paramount importance, let us look at one. Whatever the size of a Society, or wherever it is located, it is a *group*. Even a district member is not a lone member. She is part of a district fellowship and is a potential starting point for a Society within her church. Today's educational leaders are emphasizing group values as being of importance beyond a degree yet realized. In a group, certain things happen. They happen because each of us in the group is an individual; and because the interaction of individuals upon one another brings results which only group processes can produce. "You can't be human alone" is a statement that can evoke lively argument. But we realize—if we think—that we cannot even *argue* alone! We need each other if we are ourselves to be our best individual selves.

This is one of the values that develop in such Regional Workshops on Promotion as have been held this fall across the country. They were planned regionally, not on jurisdiction lines, purposely, that we might come to know each other better. They have brought into a clearer focus many points about the Woman's Society and its procedures, which before were vague. The workshops planned by the individual conferences are due to finish by New Year's. Then before April 1, 1958, all district and subdistrict workshops presumably will be completed.

It is when the values of these workshops reach the local Societies that things should really begin to happen. We have an impressive organization. We rejoice in it—yes, even in its complexity—for anything so far-reaching and world-embracing has to be detailed. But at times we have probably felt many individual women could mean more to the Society, and the Society mean more to the women. We shall look to the results of the workshops with some such expectation.

To suggest just one other way in which the local Society is supremely important: the Society exists within the local church. And the local church is more and more being recognized for its potentialities. We are not here concerned with theological implications, but we do believe that the church is a unique fellowship of which Christ is the head. The Woman's Society of Christian Service, being the officially recognized organization for women within the local church has thus a sacred obligation. It would be beyond human capacity to measure up to all that such a group should be and do; but we are not dependent on human capacity. We have fellowship in the Society one with another. We have the divine resources and Presence promised to those where two or three are gathered together in Christ's name. And—if at times we falter in this conviction of the vital importance of our local task, let us remind ourselves that Bethlehem and Nazareth, Capernaum and Jerusalem, were local too—and that the events that took place in them have helped transform a world.

Reports From Foreign Fields

Go, therefore, and make disciples of all nations.

by MRS. CHARLES E. WEGNER

Former Chairman of the Department of Work in Foreign Fields

This program is based on the report of the Department of Work in Foreign Fields, pages 71-114 of the *Seventeenth Annual Report* of the Woman's Division. All page references are to this report.

Suggestions: (1) Prior to the meeting secure the World Map ($2.00).* Put the map up where all can see. (2) Ask one woman to point out on the map countries as they are named. (3) Distribute questions and answers.

HYMN: "Ye Servants of God," No. 169, *The Methodist Hymnal.*

SCRIPTURE: Matthew 28:16-20 (R.S.V.).

PRAYER: Almighty God, whose love reacheth unto the world's end, and who didst send thy blessed Son to redeem all mankind, help us, we pray thee, so to reveal thy love in prayer and work and stewardship, that by thy Spirit all nations and peoples may be baptized into one body, even as all are redeemed by one Savior; through Jesus Christ our Lord. Amen.

LEADER: "You must be a missionary, too; if you are a Christian you must." (Page 99.) In these words more than 130 Methodist leaders from all over the world meeting at Epworth-by-the-Sea in April, 1956, echoed the words heard more than nineteen hundred years ago when Jesus commanded eleven men to "go therefore, and make disciples of all nations."

Today we will try, through the report of the Department of Work in Foreign Fields, to see how the missionaries of the Woman's Division and their co-workers on the field have responded to this call.

Question 1: In how many countries does the Department of Work in Foreign Fields administer work? (Page 107.)

LEADER: Now let us see who has responsibility for this work.

Question 2: Who is Miss Ruth Lawrence and for what work does she have administrative responsibility?[1] (Page 71; pages 20-21.)

LEADER: Because of the international situation we no longer have contact with Bulgaria and very little with Poland though Miss Lawrence did visit there during the summer.

The eyes of the world are focused on Africa where great changes in all areas of life are taking place. (Page 71.) In the 1956-60 quadrennium the Department of Work in Foreign Fields and the Division of World Missions have planned to put special emphasis upon four areas where "the hour of decision" is upon the church. One of these is the Belgian Congo. (Summarize material on Belgian Congo, pages 74-75.)

Let us turn now to Southern Asia.

Question 3: Who is the executive secretary and what countries does she administer? (Page 81; pages 21-25.)

LEADER: Indian Methodism has just observed its centennial. Though the Christian church is set amidst many perplexities of a newly independent nation yet there is growth everywhere, especially in education and medicine. "Here begins a new era in missionary service in which people from every land will work together in the enormous world-wide task of evangelism." (Page 81.)

(Have someone read the short story by Marjorie Dimmitt, page 89.)

LEADER: The opening of Nepal to Christian missions in 1954 is a modern miracle.

Though Pakistan has been an independent nation for nine years her constitution was not ratified until 1956. One of its provisions safeguards religious instruction. (Page 86—[1], [2], [3]). The Christian church has a great opportunity to strengthen its work in Pakistan.

Now we must move to a third area—Japan and Korea.

Question 4: Who is the executive secretary? (Page 89.)

LEADER: Though small numerically the influence of the Christian church has permeated every phase of Japanese life. Here Methodism is part of the United Church of Christ in Japan. In 1959 the Centenary of Christianity in Japan will be observed. "Forward With Christ" is the motto of the centenary evangelistic program. An event of unusual significance in 1956 was the graduation of the first class from International Christian University. (Summarize two paragraphs, page 92.)

Korea is the second "land of decision." In spite of the great loss of Christian leadership and the destruction of property during the war the Christian church in Korea has shown a remarkable growth. Korea can become the first predominately Protestant nation in Asia. The spirit of Christ is truly manifested in all phases of the work of the Woman's Division missionaries. (Have someone read *Citation of Appreciation* and *Healing Them,* pages 97-98.)

Question 5: In what Latin-American countries does the Woman's Division have work? Who is the executive secretary? (Page 99; pages 28-29.)

LEADER: In this field we find the third "land of decision"—Bolivia. (Summarize paragraphs, page 106.)

As we point to the map let us look at the calendar of noteworthy dates and events which Miss Derby gives us. (Page 107.)

Finally, we turn to Southeast Asia and China.

Question 6: What countries are included in this area? Who is the executive secretary? (Page 108; pages 30-31.)

LEADER: (Summarize first two paragraphs, page 108.)

Sarawak in north Borneo is the fourth "land of decision." Today a combination of circumstances is forcing a new way of life upon the Ibans, the dominant people of Sarawak. The Christian church can win them to Christ. The Woman's Division entered Sarawak in 1949.

We bring to a close this brief survey of the work in Foreign Fields by quoting the paragraph with which Miss Derby concludes her report but which applies to all fields. (Read final paragraph, page 107.)

PRAYER HYMN: "A Charge to Keep I Have," No. 287, *The Methodist Hymnal.*

Christmas Joy Quiz

Christmas customs. Describe a few.
How can we relate quadrennial goals to the Christmas season?
Reasons women refuse leadership responsibility?
Income of the Woman's Division. Increase or decrease?
Staff member elected. Identify.
Twenty-seven representatives. Where? What?
Membership. Increase or decrease?
Assembly Guild Weekend. When? Where?
Sucre and the altiplano. Contrast.

Japan projects. Name eight.[1]
Observer at the U.N. List activities.
Year, The Program. When? What?

[1] Person designated ahead of time points to countries in Africa and Europe as they are named.

*Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] See index.

PRESENTING MRS. IONA HENRY

by MRS. C. P. HARDIN
Chairman, Department of Work in Home Fields

IT IS a pleasure to present Mrs. Iona Henry, former college professor and author of *Triumph Over Tragedy,* as the newly elected associate secretary in the Department of Work in Home Fields of the Woman's Division of Christian Service. Her election took place at the September meeting of the Board of Missions.

Mrs. Henry has always been active in the Woman's Society of Christian Service in the local church with special interest and concern for Home Missions. She has given much leadership in work with young people, church-school teaching, and choir work. Her interests have extended to community-wide activities, such as Girl Scouts and other youth activities. She is a member of the Methodist church in Rutherford, New Jersey.

Mrs. Iona Henry

Born in Richmond, Kansas, Mrs. Henry is the daughter of the late Rev. C. W. Shulenberger and Mrs. Shulenberger, now Mrs. Herbert Royer of Topeka, Kansas.

Mrs. Henry received her Bachelor of Arts degree in English at Baker University, Baldwin, Kansas. After receiving her Master's degree in English and Higher Education at New York University, she taught at Pfeiffer College in Misenheimer, North Carolina, for several years. In the fall of 1956 she received a fellowship for study toward her doctorate at Kansas City University. This June she transferred to New York University to continue work on a doctorate in Higher Education.

We are glad to welcome Mrs. Henry as a staff member of the Department of Work in Home Fields and are deeply appreciative of the contribution she can make to the work.

SEPTEMBER EXECUTIVE
Items of Interest

—For the opening devotional service, Mrs. J. Russell Henderson shared ideas expressed at the Joint Consultation of the Department of the Laity and the Department on the Cooperation of Men and Women in Church and Society of the World Council of Churches which she attended at Yale Divinity School, July 15-20.

—Mrs. H. F. Brandt conducted a beautiful memorial service for Mrs. Fred C. Reynolds who died July 31, 1957. Tributes written by Mrs. J. N. Rodeheaver and Mrs. Charles W. Mead were read. Mrs. Reynolds was a member of the Woman's Division for the first four quadrennia.

—Mrs. John M. Pearson stated that the new home for retired missionaries and deaconesses in Asheville, North Carolina, had been named the Brooks-Howell Home in honor of Mrs. Frank G. Brooks and the late Miss Mabel Howell.

—Reports show an increase in the number of Woman's Societies, but a very great decrease in members. This is attributed to the change in the method of reporting members. It may be that the figure 1,805,000 is more accurate than the previous membership figure.

—Income for the three-months period ending August 31, 1957, was $1,336,352.58—an increase of .796 per cent over the same period in 1956. But the increase in 1956 was 1.513 per cent over the 1955 income for the same three months. (Read that statement again and note the drop in income.)

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The month of December symbolizes on the Christian's calendar hope for a new world "wherein dwelleth righteousness." The birth of the Christ child brought the shepherds and the Wise Men to worship at the manger in Bethlehem. They left to tell the story that has changed the world and called millions of people to new responsibilities as Christians.

In the spirit of this Christmas season and as a part of the continuing program of Methodist women, the following matters have special importance:

1. December 10 is the ninth anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations. The implications of this document for our nation have been highlighted as the eyes of the world have been focused on integration in our school system, especially in parts of the nation where segregation has been practiced not only by "custom" but as the states' "laws."

The October issue of THE METHODIST WOMAN contained a middle page spread to check progress in racial practices in your Society or Guild. If you have not mailed your Check List already, why not do it as a part of your Human Rights Day (December 10) observance?

The November issue of THE METHODIST WOMAN called attention to the tenth anniversary of the Report of the President's Committee on Civil Rights. Have you secured your copy of "The People Take the Lead"? (35 cents; Literature Headquarters).

2. The protection of children somehow becomes more imperative in December—as we realize afresh the meaning of the birth of Jesus Christ to the life of children everywhere. The box on this letter page illustrates one responsibility confronting us. *What is the status of child labor in your state?*

3. Church and Economic Life Week has been designated by the National Council of Churches to be observed January 19-25, 1958. The theme for the week is "Faith and Work—The Task of the Layman." Secure program material from Dr. Cameron P. Hall, 297 Fourth Avenue, New York, New York.

One very important resource is the chart on page 20 of this issue of THE METHODIST WOMAN, "State Minimum Wage Laws." *What do you know about the minimum wage law in your own state?*

4. The Twelfth Assembly of the United Nations opened September 17. Do you know how your organization is related to the U.N.? Read "The Diary of an Observer."

A blessed Christmas to all of you.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER

CHILD LABOR LAWS AS RECOMMENDED BY U.S. DEPT. OF LABOR

A 16 YEAR MINIMUM FOR EMPLOYMENT DURING SCHOOL HOURS.

A 16 year minimum prevents employment from becoming an escape from school. A child normally completes 10 years of schooling by the time he is 16. In today's complex industrial world, school attendance through the 10th grade is a bare minimum for successful adjustment in the adult world.

ONLY 22 STATES AND ALASKA AND PUERTO RICO HAVE SUCH A MINIMUM

A 16 YEAR MINIMUM FOR FACTORY EMPLOYMENT

Studies show that accident rates for employees in manufacturing are nearly 50 percent higher for workers under 18 than for those 18 and over.

Boys and girls of 14 and 15 adjust better to non-factory jobs where units are likely to be smaller and the work is not as demanding.

LESS THAN HALF THE STATES SET A 16 YEAR MINIMUM FOR FACTORY WORK

HOURS AND NIGHT WORK STANDARDS

The period of adolescence is one of rapid physical change. Hours limitations and night-work prohibitions in child labor laws insure healthy growth. For successful social and physical development, the teenager needs time to do his homework and get a good night's sleep. Desirable standards require a maximum 8 hour day, 40 hour week for minors under 18 and limitations on nightwork for minors under 16.

ONLY 5 STATES MEET OR APPROXIMATE THESE STANDARDS

EMPLOYMENT CERTIFICATES

Employment certificates are a means of preventing illegal employment before the youngster gets on the job. They provide a link between the school, the job and the child. School officials who generally issue such papers have a chance to discuss with the youngster applying for work papers, his reasons for cutting short his education. They guarantee an employer that he will not unknowingly violate the law.

ONLY 23 STATES AND 3 TERRITORIES REQUIRE WORK CERTIFICATES FOR MINORS UNDER 18

(From LABOR'S ECONOMIC REVIEW, Aug.-Sept., 1957)

STATE MINIMUM WAGE LAWS *

STATE	TYPE OF STATUTE	COVERAGE	WAGE LEVELS
Alabama	NO STATUTE		
Arizona	Wage Board	Women & minors	50¢-60¢ [1] for retail and laundry
Arkansas	Statutory	Women	15.6¢ an hour ($1.25 a day)
California	Wage Board	Women & minors	75¢ for major trades
Colorado	Wage Board	Women & minors	60¢ to 80¢ for major trades
Connecticut	Statutory (also wage orders)	Men, women & minors	$1.00
Delaware	NO STATUTE		
Florida	NO STATUTE		
Georgia	NO STATUTE		
Idaho	Statutory	Men, women & minors	75¢
Illinois	Wage Board	Women & minors	20¢-50¢ for major trades
Indiana	NO STATUTE		
Iowa	NO STATUTE		
Kansas	Wage Board: NO ORDERS IN EFFECT		
Kentucky	Wage Board	Women & minors	20¢-50¢ for major trades
Louisiana	Wage Board: NO ORDERS IN EFFECT		
Maine	Wage Board: NO ORDERS OPERATIVE		
Maryland	NO STATUTE		
Massachusetts	Statutory (also wage orders)	Men, women & minors	$1.00 (80¢ in some trades)
Michigan	NO STATUTE		
Minnesota	Wage Board	Women & minors	65¢-85¢ for major trades
Mississippi	NO STATUTE		
Missouri	NO STATUTE		
Montana	NO STATUTE		
Nebraska	NO STATUTE		
Nevada	Statutory	Women	$1.00
New Hampshire	Statutory (also wage orders)	Men, women & minors	75¢
New Jersey	Wage Board	Women & minors	40¢-$1.00 for major trades
New Mexico	Statutory	Men, women & minors	75¢ (50¢ service)
New York	Wage Board	Men, women & minors	75¢-$1.00 for major trades
North Carolina	NO STATUTE		
North Dakota	Wage Board	Women	65¢ for major trades
Ohio	Wage Board	Women & minors	Orders in effect for laundry, restaurant, and beauty culture, 20¢-40¢
Oklahoma	LAW HELD UNCONSTITUTIONAL IN 1939		
Oregon	Wage Board	Women & minors	60¢-75¢
Pennsylvania	Wage Board	Women & minors	Orders in effect for laundry and restaurant trades
Rhode Island	Statutory (also wage orders)	Men, women & minors	$1.00
South Carolina	NO STATUTE		
South Dakota	Statutory	Women	$15.00 per week
Tennessee	NO STATUTE		
Texas	NO STATUTE		
Utah	Wage Board	Women	66¢-80¢ for major trades
Vermont	Statutory (also wage orders)	Men, women & minors	75¢
Virginia	NO STATUTE		
Washington	Wage Board	Women & minors	50¢-65¢ for major trades
West Virginia	NO STATUTE		
Wisconsin	Wage Board	Women & minors	50¢-70¢ for major trades
Wyoming	Statutory	Men & women	75¢
District of Columbia	Wage Board	Women & minors	60¢-90¢ for major trades
Puerto Rico	Statutory by industry (also wage orders)	Men, women & minors	25¢-$1.00
Hawaii	Statutory	Men, women & minors	85¢-90¢ depending on locality $1.00 (effective July 1, 1958) for all locations
Alaska	Statutory	Men, women & minors	$1.25

[1] Rate ranges indicate differences in rates based on either (1) differences in minimums established in different trades or (2) geographical differentials. Some states establish rates by "wage zones" permitting lower minimums in less populous areas. Source: Bureau of Labor Standards, U. S. Department of Labor and Bureau of National Affairs, Inc., 1957.

* This chart is reprinted with permission from *Labor's Economic Review*, August-September, 1957.

THE DIARY OF AN OBSERVER

by MARGARET BENDER

What does a United Nations Observer do? Why does our organization have one? Possibly this excerpt from a day's diary, imaginary but accurate, may help to answer these questions. The time is any Wednesday during the fall.

APPROACHING the Forty-second Street entrance of the United Nations which leads directly to the tall, glass building that houses the Secretariat, I marvel, again, at the wonder of the place. It is as exciting to me as it was the day, seven years ago, when the Secretariat moved into this building. The sun is shining today and the breeze whips the eighty-two flags of member nations into a fascinating kaleidoscope of color and hope. The jets of water playing in the children's fountain gleam in the sun—a vivid reminder of what the U.N. means to children.

School children in the United States collected enough pennies to make the fountain possible. When it was discovered that through a technical flaw in the planning the black portion of the black and white fountain basin faded and discolored the water, the children of Greece added their interest and work. The water is now crystal clear because Greek children from the Isle of Rhodes picked up all those black stones. It's wonderful to be working in a world when things like that can happen!

Briefing Session

I hurry up the escalator to the conference room where the weekly briefing for U.N. observers from national and international non-governmental organizations is held. Fortunately, it is a little early and there is time to speak to a few friends and take care of a few little errands. I nod to John Inman from the Church Peace Union, who has just come back from Europe, and to Dr. Charles Boss of Methodism's Board of World Peace. This is a good time to get a moment's conference with the very busy Dr. O. Frederick Nolde of the Commission of the Churches on International Affairs to see whether, with his usual generosity, he can manage a briefing on human rights for one of the Woman's Division seminar groups next week.

I pause for a moment to think how grateful we should be for Dr. Nolde and the organization he represents. I remember that just last week a delegate from a small nation that has a great and absorbing interest in human rights said to me: "I think Dag Hammarskjold and O. Frederick Nolde are the two great productions of the United Nations. Dr. Nolde has done more for the cause of human rights than any other person."

This is a good time, too, to see if Dr. Kenneth Maxwell of the Department of International Affairs of the National Council of Churches will chair a panel of U.N. observers at another point in that seminar. I also want Miss Margaret Forsythe of the Y.W.C.A. for that panel and Mrs. Mabel Martin who represents the American Baptist Convention.

There is time, too, for the members of the steering committee of Women United for the United Nations to get into a little huddle to discuss pressing business. This organization, made up of the women observers to the U.N., has a number of important projects which it is doing to increase interest in and knowledge about the United Nations across the country. I want to ask Mrs. Carolyn Tumarkin of the League of Women Voters about the latest news on the W.U.U.N. newspaper project. It furnishes brief human interest news stories related to the work of the U.N.'s Social and Economic Council to editors of weekly newspapers across the country and thereby is increasing considerably the U.N. coverage in newspapers. Women United's president, Mrs. Lloyd K. Garrison of the National Council of Women of the U.S., has several new things to report. The co-chairman of W.U.'s program committee, Marian Croson of the National Council of Negro Women, and Mrs. Frances Sawyer of Women's National Farm and Garden Association report proudly that Kathleen McLaughlin of *The New York Times,* one of the most distinguished women correspondents at the U.N., will talk at the first fall W.U. meeting on public opinion and the United Nations.

This kind of activity could go on but Mr. Ashraf of the Department of Public Information is introducing the speaker, an old friend, Mr. Glen Leet. He has just come back from one of his fascinating trips to places where community development seems to be the best key to unlock the ability of people, even in the most remote isolated villages, to create a better life for themselves through their own efforts with only a little help from the United Nations.

Community Development

This community development phase of the United Nations' technical assistance program is Mr. Leet's own creation. Today Mr. Leet's stories have a Far East setting and the focus is the ability to build draining ditches and introduce crude home-made clay cook stoves. The success of sensitive, skillful people in helping others to help themselves shines through each account. This community development project seems to work in many parts of the world. The question period is prolonged as long as possible by the interested observers

and when it has to stop, my notebook has pages of facts and good stories to use when I make speeches about the U.N. or write articles. I stop to tell Mr. Leet how much I have enjoyed his talk. Privately, I feel a little pride as I think that Mr. Leet, like many others who work for the U.N. on the secretariat staff, is a Methodist.

Conferences

The next stop is high up in the building. Here I talk to Mrs. Grace Holmes Barby, Public Information Officer for UNICEF, who has just returned from the Asian Women's Conference which grew out of years of planning by the Status of Women Commission. She also visited UNICEF projects around the world and is her bubbling, enthusiastic, fascinating self as she tells of things she has seen. She says that Africa is the most exciting spot of all just now for work with children and their mothers. I leave her, full of gratitude that UNICEF is saving the lives and health of so many children and that we have interpreters like Mrs. Barby to make this work live for people.

Trick or Treat

There is just time before lunch to stop at the offices of the U.S. Committee for UNICEF and to hear the latest about the mounting totals of funds raised for UNICEF by Trick or Treat observances in thousands of towns. Once there I can't resist assuring them that Methodist women are going to be especially thrilled with the UNICEF Christmas cards this year—especially the lovely Madonna card by Gladys Rockmore Davis. Miss Fritch smiles and says she surely hopes so because in the Christmas card project, like the Trick or Treat, they count on a generous slice of their help coming from Methodist women. While she is talking about Methodist women, she says she wants to express again her deep gratitude that so many wrote to ask their representatives in Congress to vote for an adequate U.N. appropriation. She says one representative said that he believed he actually heard from at least one woman in every community in his district—some such small places that he had to look them up on the map! That changed his attitude completely, she says, and he came to see the committee to find out more about this organization that was so important to the women of his constituency.

U. S. Mission

It is two o'clock already and time for the briefing in one of the committee rooms downstairs which the U.S. Mission to the U.N. holds regularly each week during the General Assembly for the observers from U.S. nongovernmental organizations. More pages of the notebook get filled profitably. It is helpful to know what our government's position will be on items on the U.N. agenda and to be able to ask questions that will help me to understand why a particular position is taken. It is also important to be able to say, "You know, church women are deeply concerned about this item."

How fast the time goes! I must take time now to investigate a new publication down in the bookstore that might be good to list on our bibliography of U.N. material, and perhaps to include in our packets. Also the delegate from Ghana is on the list to speak this afternoon in the General Assembly—that speech I must hear!

Seminar Program

Then back to the office for a little work on the seminar program we are planning. This morning's work at the U.N. has filled in all the blank spots. Let's see—they will begin with the guided tour. I have made the arrangements for that as we observers are privileged to do for our groups. Next they will go to a General Assembly session and then to luncheon in the delegates' dining room. In the afternoon they will have that briefing I arranged this morning. That evening we will meet at the chapel at 150 Fifth Avenue for the panel led by Dr. Kenneth Maxwell on "The Significance of This Year in U.N. Affairs and What the Public Can Do About It." The other two days are going to be just as good. This program can be put aside for the moment until the exciting day when the seminar participants begin to arrive.

In the meantime, here's a letter from a really ambitious woman who has been working hard in Indiana to stir up enough interest to justify a three-day seminar at the U.N. for her women. Good! She has her quota; the bus load will be here for the days that I suggested after consultation with the U.N. Tomorrow I can start to work on a program for her.

Summary

What does a U.N. observer do? She takes advantage of the wonderful opportunities to get information and color about the U.N. which she can bring to the members of the organization she represents. She brings to people at the United Nations, both in the secretariat and in her own delegation, an unofficial indication of points of view and concerns of Methodist women as she is able to observe them. She cooperates with the representatives of other nongovernmental organizations so that information can be as widely and effectively spread as possible. She arranges for the members of her organization to come to the U.N. for visits or seminars and she helps them get information they need.

Why does our organization have an observer? First of all, so that people in responsible places will know that we feel responsibility and concern for what happens at the United Nations, and secondly, to promote understanding of the United Nations among our members in every way possible.

CHRISTMAS—AND THE QUADRENNIAL GOALS

As we approach the Christmas season, and as we draw to the close of the first full year in which we have worked toward our present quadrennial goals, we may find specific points at which they fit our Christmas moods. A first impulse might be to put the goals aside, and concentrate on Christmas! But a second longer look shows ways in which the days of the Christmas season can gain enrichment, if we relate the two to each other.

To commit ourselves to the spirit and principles of Christ: Surely this spirit and these principles are the very essence of Christmas. Making Christmas Christian rests with us who are members of the Christian church. Let us through this holiday season measure our activities in the light of this goal. The kind of cards we send; the sort of gifts we give; the social functions we engage in can witness to the spirit of Christ. So can our personal relationships with those who serve us in the stores, and our cooperation in early shopping. We are practicing the principles of Christ when we mail our Christmas cards and packages well in advance, and relieve overworked postal employees.

"Christmas living is the best sort of Christmas giving."

Responsibility in the total program of the local church: Church holidays are busy times for pastor and staff, and for church officials. There is increased demand for the use of church facilities. There is a likelihood that preparations for Christmas may crowd aside the regular program of the church. There is an increased strain on the personal budget—already bursting at the seams—when contributions are solicited for gifts, in so many unexpected directions. Let us so far as possible arrange our budgets of time and money ahead so that we may do our part, remembering too that it should be "not grudgingly nor of necessity," but in the true spirit of Christmas.

The educational institutions of the Woman's Division: If in our Supply Work giving we have included Christmas gifts for some of these, our interest will be a personal one. Our conference projects may need a helping hand to help them serve the community. Maybe those persons who live near enough can help in Christmas preparations which are beyond the strength of the local staff. An invitation might be extended to students at the school or college who cannot go home for the holidays. The Christmas program in the Society or circles might feature an account of Christmas in some of our overseas educational institutions.

The challenge of recruitment: Students will be coming home for Christmas and attending their local church. Student Recognition Day is December 29. Conferences on Christian Vocations are quite generally held between Christmas and New Year's. The social world is bidding, too, for the time and interest of our young people. We have at heart their best interests; and we know the need for what they can bring, through dedication of life, at home and abroad in full-time Christian service. In the light and glamour, and the rush and pressure, of the holiday season, let us find a way to share these widening horizons with them.

A fellowship without barriers: Many of us can do a bit of heart-searching here. Have we sometimes said, or felt anyway, "Christmas is a family holiday;" "Christmas is for the children;" "People come to church who don't come all the year—except Easter—and crowd us out of our pew"? Have we heard older people—lonely people—say, "I dread the holidays"? Have some of us tried too hard to hold to, or recapture, the little customs and traditions that have been in our own family Christmas observance, and failed to see that Christmas would still be Christmas, and a fuller experience, if we started living it more in today's setting, meeting today's needs? A fellowship without barriers might include all this and also the wider implications. It could mean an invitation to some other Woman's Society in our city to join us for our Christmas program, mingling their customs and traditions with ours. And, once the barriers are down, let us keep the landscape clear and free.

Identification with peoples of the world: The Christmas story is a symbol of such identification. If a church is having the traditional pageant, try seeing it from this angle. There at the manger were shepherds and kings and a village carpenter; there represented were Galilee and Judea and far lands to the east. And through the centuries, there have knelt, in spirit, at that manger, peoples of every land beneath the sun. The secret of identification may be losing ourselves in one great common purpose.

Speaking boldly for justice and peace for all people: The song of the heavenly host over the fields of Bethlehem was not dated nor regional. Peace was to be for *all the earth:* good will was to be *toward all men.* Even the boldest of the prophets had not made so universal a claim. The song of the angels pro-

claimed a world-wide message; if we had no other authority, we would have enough for fearless speech and action in Christ's name, today. . . .

Yes, the goals have a special message for us at the Christmas season. And the spirit of Christ for all of life is as meaningful an ideal at this time as through the other eleven months. May this spirit be in the lives of us all as individuals and in the life of the Society wherever groups may meet; and may this Christmas thus take on an added deeper meaning for us all. "God bless us, everyone."

THE CIRCLE AS A TRAINING GROUP

In the Woman's Society of the Wesley Methodist Church, Dover, Delaware, the pastor's wife has been serving as chairman of a circle for young women who are new in the Society. These young women needed to learn more about the work of the Society and to become familiar with the duties of officers, available materials, and various phases of Society work. In its two years, this circle has brought more than forty young women into active participation or leadership; it has been so successful that they are trying it again this year, with a new group.

The outline for the circle program was worked out locally. It should prove helpful to other Societies wishing to try the same method, and is therefore given here in full.

Program for Training Circle

SEPTEMBER—***Purpose and Pledge of the Woman's Society of Christian Service***

History of the Woman's Society.
Officers (jurisdiction, conference, district, and local).
How to develop leaders and committees.
How Committee on Program functions in the Society. Visit from the vice-president. (Quiz on vice-president from THE METHODIST WOMAN, May, 1957, issue.)

OCTOBER—***Spiritual Life Chairman and Committee***

How to conduct worship services in circle and Society.
Materials to use.
Developing prayer life of circle members; pause for prayer.
How to build worship centers and symbols; their meaning.
Visit of Spiritual Life chairman; Spiritual Life study book.

NOVEMBER—***Missionary Education***

Missions at home and abroad; World and National missions.
Commission on Missions in local church. Missions of Woman's Division.
Use of study books: participation. Visit of secretary of Missionary Education.
Reading, "I Am a Study Book" (THE METHODIST WOMAN, February, 1957).

DECEMBER—All circles meet at the church and attend general meeting of Woman's Society.

JANUARY—***Finances***

Treasurer: her duties and the budget; visit from treasurer.
Ways and Means committee in circle; how to raise money successfully.
Expenditures on local, district, and conference levels.
"Where Our Money Goes" (THE METHODIST WOMAN, May, 1957).
Pledge Service—the art of giving of our time, talent, and tithes.*

FEBRUARY—***Student, Youth, and Children's Work***

Secretaries talk about their duties.
How to become interested in our college students.
Our Youth and Children's Work in the local church.

MARCH—***Secretary of Promotion***

Reports and how to make them. Visit from secretary of Promotion.
Various committees working for the promotion of the Woman's Society. Getting new members.
Reading, "How to Report a Meeting" (THE METHODIST WOMAN, March, 1957).

APRIL—***Christian Social Relations: Local Church***

What we do in the community: Red Cross, U.S.O., United Nations, etc.
How does the local church program become a part of the circle?
Our dependence on *all* the members of Society and circle, for support. (THE METHODIST WOMAN January, 1957.)

MAY—***Status of Women: Supply Work***

Learning the talents of our women. Service Activity card.
The special projects of the Woman's Society through Supply Work. Visit of secretary of Supply Work.

JUNE—***Literature***

Magazines: THE METHODIST WOMAN and WORLD OUTLOOK.
Presentation of materials and study books. Supplementary material.
Missionary materials for special programs. Program and Worship packet.
Fashion show with garments made from the magazine covers, etc.
Buffet supper with special music. Visit from the president of the Society.

MRS. JOHN A. TRADER

* May is pledge month in the calendar of the Woman's Division.

EXCHANGE

The North Indiana Conference, of which Mrs. D. G. Woolpert is secretary of Promotion, uses the following blank for reports to be sent twice yearly to the district president, from each *local Society president.*

REPORT OF PRESIDENT

(Fill out this report in duplicate, keep one copy for your own file, and mail one copy to your District President on December 1 and June 1.)

NAME OF CHURCH:_____ Members in your Society:_____

1. Do you have a special meeting at a regular time for making reports?_____ Do you, as president, insist on their being complete and accurate?_____
2. Do you vigorously promote attendance at district meetings?_____ Conference meetings?_____ At Summer Schools?_____ Seminars?_____
3. Did your officers attend your district Officers' Training?_____
4. Did you have an Officers' Training or Leadership Training Day in your own Society?_____
5. Do you work closely with your secretary of Promotion to advance all phases of Woman's Society work?_____
6. Did your Society use the Membership Missionary, 2 plus 1 Equals 1, Plan?_____
7. Do your Membership Committee and your Committee on Local Church Activities work closely together?_____
8. Have you had an increase in your membership this period?_____
9. Does your treasurer (or circle treasurers) report membership to your secretary of Promotion?_____
10. Does your executive committee meet each month?_____ Each quarter?_____
11. Are all lines of work, including circles, allowed time for adequate reporting of their work during the business meeting?_____
12. Do you feel that the monthly programs of your group further the total goals?_____ Do you use the program outline in the Program Book?_____ The Worship Booklet?_____
13. Is the budget of your Society raised by individual pledges?_____ By money-raising projects?_____ By both projects and pledges?_____
14. Do you plan to (or did you) increase your giving to missions through the district treasurer this year?_____
15. Does your Society pay its pledge to the district monthly?_____ Quarterly?_____
16. Do all of your officers subscribe to, and make use of, THE METHODIST WOMAN?_____ WORLD OUTLOOK?_____ North Indiana Conference News?_____
17. Do you and your officers make use of the Calendar of Activities in THE METHODIST WOMAN?_____
18. How many study classes has your Society had this year?_____ Name them:_____
19. Do you have a Prayer Group in your Society?_____
20. In what department of your Society is there most need for improvement?_____
21. Do you have circles in your Society?_____ How many?_____
22. Do your circle chairmen (or leaders in charge of circle programs) meet with your Committee on Program in order that circle programs supplement and further the programs of your Society?_____
23. Did you attend the Workshop on Promotion?_____
24. Did your vice-president attend the Workshop on Promotion?_____ Your secretary of Promotion?_____
25. Did you call a meeting of your executive committee to help your secretary of Christian Social Relations answer the questions on the Check List on Racial Policies?_____
26. What is your regular meeting day?_____ Time of day?_____

President_____

Society_____

Address_____

CONFERENCE EXCHANGE

DO YOU . . . ARE YOU?

The Woman's Society of Christian Service of the Methodist church at Miami Springs, Florida, distributed a questionnaire to every member of the Society to fill out and return. Answers to the questions indicated the type of work in which the various members were most interested, and proved of service when it came to approaching women for specific tasks.

The questionnaire was promoted and a copy of it sent in by Mrs. V. M. Searls, secretary of Status of Women of the Society at Miami Springs.

Among the questions were the following:

Have you a gift for human relations? Are you interested in all phases of the work of the Woman's Society of Christian Service? Were you an office secretary before you retired to the "leisurely" role of housewife and mother? How about a chance to display your shorthand and typing talents?

Are you a frustrated banker or cashier? Do you like to handle money even if it's not your own?

Are you a promoter? Do you like to get other people so interested in the work of the Woman's Society that they will volunteer to do things you've always wanted to see accomplished? Do you like to handle records and reports, and cooperate with other officers?

Do you have a world-wide vision? Are you an armchair traveler?

Do you have a concern for the needs of others, both at home and abroad?

Do you believe that "faith by itself, if it has no works, is dead"?

Do you think the hope of the world lies in our Christian students?

Do you think there's hope for our teen-agers? (Perhaps you have one of those unusual creatures in your own home!)

Do you like children? (Some people don't, you know, though few will admit it.) Did you know that almost without exception our young deaconesses in The Methodist Church are the products of missionary education in their local Methodist church schools?

Can you say with Paul, "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own"?

Do you like to read?

Can you give attention to details?

Are you proud of the role women have played in our church, community, and nation? Can you recognize the latent abilities of other women and see where these women can make a contribution of services? Do you enjoy Christian fellowship in the local church? Do you like to plan dinners, parties, cook, and eat? (No use asking if you like to wash dishes!)

Are you an extrovert? Do you like to make new friends? Do you enjoy talking and visiting?

Have you always had a yen to be a newspaper reporter? Do you have a little printer's ink running through your veins?

HOW MANY P'S IN PROMOTION?

At first glance you will say there is only *one* P. But look again!

If you have Plans and Policies, and Proper Procedures, you can Predict a Perfect Performance in Promotion.

Lots of Perseverance and Persistence will be required when you try so hard to be Patient in Planning.

Check your church roll at once and be sure that every Methodist woman has been invited to Partici-Pate in the work of "the greatest organization for women in the world"—the Woman's Society of Christian Service.

Your PromPtness in rePorting (October 1, February 1, June 1) will be aPPreciated. The only goal to have is 100 Per cent!!!

I shall think of you secretaries of Promotion as my Pilots as we seek to Permeate every nook and corner of the Forrest City District with our Program of work this year.

I want to help you in any way Possible—so use the Postman and the Phone when you need assistance from me.

Perhaps all of you can add some more P's to the Promotion line of work.

*P*romotion Secretaries,
*R*emind
*O*fficers, and
*M*embers
*O*f
*T*heir
*I*mportant
*O*bligations
*N*ow!
!!!

MRS. H. E. PEARCE, Secretary of Promotion,
Forrest City District, North Arkansas Conference

WESLEYAN SERVICE GUILD

At Christmas

The manger in place of the cross;
The star in place of the torch;
The shepherds in place of the flag;
These three—symbols of the Father's
Eternal and perfect love.

A Greeting

May the love of God and the spirit of Christ give you peace and joy at Christmas and throughout the year to come.

LOUISE NICHOLS, *field worker*
IDA SHAW, *office secretary*
LILLIAN JOHNSON, *secretary of the Wesleyan Service Guild*

ASSEMBLY GUILD WEEKEND

When? May 9 to 11, 1958, directly after the Assembly. The first general session will be held on Friday evening.

Where? St. Louis, Missouri--easily accessible. The Sheraton-Jefferson Hotel will be headquarters for the entire Weekend.

Who? You!

How? Registration cards are available from your conference Guild secretary.

What? Inspiration, fellowship, sharing of ideas. You will meet missionaries, deaconesses, members of the standing Committee of the Wesleyan Service Guild, other members of the Woman's Division of Christian Service. There will be several outstanding speakers, and opportunities to meet Guild members from other sections of the county. Watch THE METHODIST WOMAN for further details. In the meantime, be sure to register right away.

January

• Program—"Japan Today"

In connection with the program for January in the Program Book, "The March of Missions," be sure to refer to our Guild Special Interest. In Japan, Fukushima Center, Hiroshima, Japan. You will find articles on it in the October, 1956, and March, 1957, issues of THE METHODIST WOMAN.

• Guild Month

January is Guild Month. We hope you are planning to make the most of it—through prayer, through planning, through special meetings, through local newspapers, and church bulletins.

Charter of Racial Policies
Ratified by the
Wesleyan Service Guilds of
Iowa-Des Moines Conference
March 31, 1957

MISSIONARY EDUCATION

"EVERY life nobly lived is an asset to humanity." Every secretary of Missionary Education in a local Society is challenged to live nobly and to inspire other members of the group to reach out to a nobler, fuller life. She is challenged to help her Society hold the world in its hands—to look at it, study it, and lift it up to God.

Having prayerfully dedicated herself, how does she go about the tasks and opportunities which are hers? Some suggestions follow particularly with regard to the current approved studies each year.

Program Year

The new program year for the Woman's Society begins in September. This is true for studies and for programs for the monthly meeting—for circles as well as the whole Society. It is good indeed for a Society or circle to study during the summer months, but they should use a text of the current program year rather than one of the new program year which begins in September. Consult the May, 1957, issue of THE METHODIST WOMAN for the study calendar. Approximately twenty thousand women are being trained in the jurisdiction and conference Schools of Missions and Christian Service for district and local leadership. The books are made available early for these and for local leaders, but are not to be scheduled for study and use in the local Society until the beginning of the new program year.

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In July or August plan, with the Committee on Program, the total program for the year. Be prepared to tell the members about the studies recommended. Usually there are four. If your Society is accustomed to having four studies set the dates for these, following the Woman's Division Calendar, if at all feasible. Correlate your studies and monthly programs particularly for the mission studies and discuss possible teachers. Avoid using the same teachers year after year if there is a possibility of having new voices, equally effective.

About two months before beginning a study appoint needed committees. You may need one on publicity, hospitality, transportation, membership or attendance assignments, materials, including in some cases visual aids, action. At this time clear with the secretary of Literature and ask her to order from Literature Headquarters of the Woman's Division,[1] or the Editorial Department, Board of Missions,[2] and other agencies whatever is needed. Ask your committee on materials or your librarian, in case you prefer to have a librarian in lieu of a committee on materials, to secure books and other pertinent materials from city, church, and personal libraries.

Several weeks before the study

NEW EDUCATIONAL BUILDING

What joy it was for teachers and students to find upon arriving at Mt. Sequoyah, Arkansas, that the Paul E. and Mildred Martin Educational Building was ready for use.

istribute material (including cur-ent *Study and Action*[1] leaflet), iscuss resource persons available, nd secure Jurisdiction Recogni-ion blank.

One or two weeks before the tudy begins, bring together all ho have responsibility for the tudy: teachers, resource people, ommittee chairmen. Check prog-ess and make final plans.

After the study is completed, follow with purposeful action, being guided by the current *Study and Action* leaflet unless there is something more vital needed in your community or some other part of the world. Also reassemble material for future use and report the class and its activities, members, number of meetings, and other items requested to the conference secretary of Missionary Education.

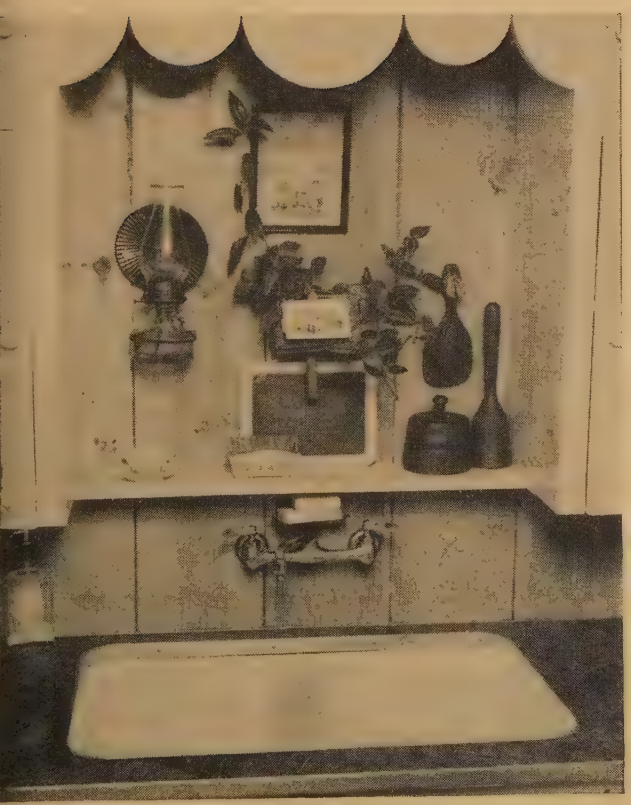
Study carefully the suggestions made for each current study in THE METHODIST WOMAN and endeavor through each study to deepen the desire of each participant to lift the world up to God.

[1] Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Editorial Department, Room 540, 150 Fifth Avenue, New York 11, N. Y.

LEADERS IN FLORIDA CONFERENCE

(Left to right) **Mrs. Howard V. Weems, Se-ring, conference president; Mrs. A. R. vey, New Smyrna Beach, immediate past onference president; Mrs. W. H. Beck-am, Miami, member of the Board of Mis-ions; Mrs. E. B. White, Jacksonville, nember of the Coordinating Council of The Methodist Church.**



A KITCHEN ALTAR

Mrs. B. D. Kimbrough of Terrell, Texas, has a worship setting in her kitchen as an action from study. Each item over the sink has a personal meaning for her: the empty cup or the full cup; the lamp which is always full of oil; the mold—butter must be soft and pliable to mold. The plastic bread of life loaf is filled with cardboard slices bearing a Scripture verse on one side and an inspiring quotation from secular literature on the other. The framed kitchen prayer, "God of All Pots and Pans," hangs above an ivy plant suggesting life and growth. Mrs. Kimbrough says, "A good book in one's kitchen affords an opportunity to read between jobs and as we wait we can have an *interpreted silence*."

STUDENT WORK

THE THIRTEEN WHO DID NOT GO

by

MRS. HILDA THOMAS

Central Jurisdiction Secretary of Student Work

TO become a missionary, one must successfully pass a long process of self-examination, preparation, conversations, and consultations. After this training one is ready to hear the bishop say, "I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the Name of the Father, and the Son, and the Holy Spirit, Amen." Thus the bishop with a handshake has commissioned a new missionary. This service of commissioning is for all, those who participate and those who merely observe, a memorable and fitting climax to any meeting of which it is a part.

Many observed the service of commissioning by Bishop Arthur J. Moore at the Fourth Assembly of the Woman's Society of Christian Service in Milwaukee, Wisconsin, May 26, 1954. Among the onlookers were thirteen who wanted to be in this class of missionaries but could not because of situations over which they had no control. They decided that there was much to do, so they would start working in their own communities. They would begin in their churches and church schools.

Everywhere one goes, there is talk of nurseries, baby sitting, juvenile delinquency, and so on. Four of these thirteen young ladies, namely, Esther, Arlene, Amy, and Jo Ann finished a course of kindergarten training. Together they set up a nursery school that passed inspection. They bought a station wagon which enabled them to bring all the children to school by 8 A.M. and return them to their homes by 6 P.M. This nursery was so well equipped and the teaching was of such high caliber that the children trained there experienced no difficulty in adjusting to the next phase of their education. With that kind of reputation the school soon was unable to accommodate its many applicants, for parents knew that they could work with ease since their children were given the best.

Ellen, another of the thirteen, was recognized in April, 1957, for her outstanding achievements. The people of the community in which she worked wanted her to know of their gratitude. She has an A-1 school of thirty-six teachers, and had done so much to help the people enjoy life on a meager budget. Those who need help find her resourceful. Better parents and better children are the results of her work. Ellen was offered a higher position but the parents and people of that community wanted her to stay. She works with the Urban League and the Young Women's Christian Association.

Mary, Sarah, and Dorothy, three of the other thirteen, are doing social work with special attention to juvenile delinquency. Their homes are open to teen-agers. They have produced a booklet on "How to Be Young and Enjoy It." Instead of making ugly headlines, the young people are doing good. Many clubs help the youth to meet the right company. Members of Reader's Club read to the sick and the old people in the Home for the Aged. The Stay-in-School Club encourages youth to stay in school. These women are secretaries of Youth and Student Work of the Woman's Society of Christian Service.

All these women met at the opening of the Junior Camp. They brought some of their juniors. Eloise, Arlene, Cynthia, and Myrtle, four more of the thirteen, wer serving as director and counselor of the camp.

Helen, the last one of the thir teen, has worked with childre youth, and students for man years. She was the one who starte the idea of organizing this camp Her smile catches the eyes of man who have asked her recipe for hap piness, and here it is, "hard work. We wonder how she does so man things efficiently.

She says, "I told you hard wor was the recipe for happiness, bu now I add three basic ingredients belief in God, belief in yoursel and belief in one's country. Mi them all together, blend in good hard work, bake well in a moderat oven of day-to-day living. Th result will earn you beautiful an lasting success. If I have ever re sisted temptation to take the eas way out of a problem, it has bee because I knew God was lookin over my shoulder helping me to b strong. If I have ever receive solace in times of despair, it ha flowed from an awareness of God love. If I have ever helped others it has been because God taught m to love my neighbor. Add a das of laughter and joy and a goo sense of humor for flavor, and ther is your happiness."

Again, the thirteen had met found joy and satisfaction in con tinuing the work that did so muc for them as well as serving other whom they recognize as children o God—the Father of all. They knev that there are some whom Go calls to be missionaries sent t frontiers of need around the worl and others who find the purpose o God close at hand. As secretarie of Student Work, we help eac young person find God's purpos for his or her life.

PLEASE NOTE

Recent custom regulations and high duty charges make it inadvisable to send parcels of bandages to hospitals in India.

LUCILE COLONY,
Executive Secretary
India, Pakistan, and Nepal

YOUTH WORK

ITEMS FROM JAPAN

MANY MYF groups will be hard at work on plans for the study of "Japan" this ear. Missionary units on this ieme, planned especially for Iethodist youth, are listed in *Mis-onary Materials for Youth*.[1] ome resource materials are also sted in this leaflet. The secretary f Youth Work should be well ac-uainted with the many resources r this mission study. She should elp make them available to the IYF and especially to the council nd planning committee.

There are many requests for upplementary materials. In re-ponse to this need we are using ortions of letters from missionaries ho are working in Japan. We ffer this material with the hope iat it will be accepted as personal tters.

A missionary working with outh quotes newspaper items:

-In a recent award ceremony for public welfare work eight of the fifteen honored were Christians.

-Recent statistics issued by the Education Ministry indicate postwar students from kinder-garten to university show con-siderable improvement in phy-sique. Twelve-year-old boys and girls show a 4.5 and 5.7 centi-meter gain in height over 1948. They have longer legs and their chests are better developed.

-Birth control has given Japan the lowest birth rate in Asia and medical science has given it the lowest death rate. There are still about eighteen persons for each 2½ acres of available land. The Japanese life expectation at birth is the highest in Asia, 68 for women, 63 for men. The big-gest killers in Japan are apo-plexy, cancer, tuberculosis, and accidents—in that order.

-An average Japanese earns $188 a year, placing Japan thirty-second in the international rank-ing. Yet it stands best among the Asian countries.

Japan published 12,700 books during 1953, third highest in the world.

—The past twelve months in Kobe have been full of interesting events. The city has completed an international house, a city hall, an aquarium, a municipal stadium seating 35,000, and a driveway to the top of Mt. Rokko.

Another missionary writes:

—There are 2,300 Protestant mis-sionaries in Japan representing some 132 different denominations and religious groups. About 387 are cooperating with the United Church.

—There are 68 schools, 410 kinder-gartens, and 155 day nurseries affiliated with the United Church.

—There are more than 100,000 students from kindergarten through college enrolled in Chris-tian educational institutions.

—22,000 hopeless people committed suicide in Japan in 1956. A large percentage were between the ages of 15 to 24.

—In 1947, Mr. Tetsu Katayama, first Christian to occupy the po-sition, was elected prime minister of Japan. Another recent elec-tion of a different sort has made him Director-General of the Japan Temperance Union. He is a third generation 'tee-totaler' and as a member of the National Diet he repeatedly submitted the Prohibition Bill for youth under twenty-five and fought for its passing, although the bill has not yet been made law. As a politi-cal leader he refused to supply alcohol to any gathering he spon-sored and deplores the fact that most political leaders find com-fort and relaxation by drinking. Mr. Katayama is a respected Christian and is much in demand as a speaker by the Protestant churches of Japan.

Another leader writes: "Yester-day we had a women's meeting (not called Woman's Society of Christian Service because we are a part of the United Church of Christ in Japan, and not just Methodists), and about thirty-five women came in spite of the heat. The meeting was held at the home of a farm family. We had a fine time. You might be interested to know what refreshments were served—corn on the cob, tomatoes, apples, pickled eggplant, slices of seasoned rice wrapped like jelly roll (with seaweed on the outside), triangles of seasoned rice wrapped in fried bean curd, and plenty of tea. These rice affairs are a substi-tute for sandwiches and are often used in picnic lunches."

Some Visual Resources

Japan[2]—A tasteful and enlight-ening new documentary. In color, with authentic Japanese music, this film is a remarkably beautiful and thoughtful introduction to Japan. 25 minutes. Color. Rental $10.

Younger Brother[2]—When fam-ily ties break down in Japan, it often is the younger brother who moves from the rural scene to the city. This film tells the story of Jiro who goes to work in the ship-yards. Beautiful photography and sensitive narration make this an outstanding film on Christian mis-sions in Japan. 30 minutes. Color rental $12. Black and white $8.

Seiwa, School for Service[3]—Three Japanese girls are shown studying at Seiwa College for Christian workers and participat-ing in field work at Seiwa Social Center. Color filmstrip, approxi-mately 75 frames. Reading script. Sale only $4.

The 1957 fall issue of *The Meth-odist Youth Fund Bulletin*[4] shows the Methodist Youth Fund at work in Japan.

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[1] Free leaflet available from Literature Head-quarters, 7820 Reading Road, Cincinnati 37, Ohio.

[2] Available from The Methodist Publishing House serving your territory.

[3] Available only from the Office of Visual Edu-cation, Woman's Division, 150 Fifth Avenue, New York 11, New York.

[4] Available from the Service Department, Meth-odist Board of Education, P. O. Box 871, Nashville 2, Tennessee.

CHILDREN'S WORK

A TEACHER WENT FORTH

A teacher went forth to teach
And as she taught
Her deeds spoke louder than her words.
She talked of brotherhood—and neighbors—
Then showed concern for all the hurt and weary ones
Who passed her door.
She clasped her hands with children of the world—
Then she went out to bind the wounds
That strife and prejudice had caused
Within her own small neighborhood,
Her city—town.
She opened bright new doors to distant lands,
And children, sensing her concern
Caught visions of a better world
For their tomorrow.
She laughed, and held the key to joy within her heart—
Each child became her special friend—
His growth, her one concern,
As she, with tender care
Sought ways to help him find his place
Within his wider world.
She taught as one who knew—
And walked in confidence and faith
As she gained strength for each day's task—
For she had walked in close companionship
With One who is the Master, Teacher, Friend—
Then she with willing heart and mind
Sat humbly at His feet to learn.

—M. E. K.

CHILDREN TO STUDY JAPAN

Junior boys and girls have a fascinating time ahead of them in their church school and in additional sessions as they begin the study of the missionary unit on Japan.

Group Graded Lessons will feature the study of *Japan* for the five Sundays in January for both primary and junior-age children. In church schools using closely graded materials there will be missionary units for January and February.

Additional Sessions

Teachers will want to have additional sessions for primary and junior boys and girls. These additional sessions will have an added growing experience if they are held during the same weeks the children study Japan in their Sunday-school classes.

It is well for leaders to remember the additional sessions are not something "tacked on" the Sunday class session, nor are they a substitute for another learning experience. They are the "plus" or extra time which we give to our boys and girls for missionary study.

The additional sessions should have the same careful, thoughtful planning in the council of Children's Workers as any other part of the church-school program. The secretary of Children's Work, as a member of this council, and as a teacher can do much to stimulate creative thinking in missionary education of children.

Looking Forward to Teaching

Preparing to teach a missionary unit can be a stimulating and fascinating experience for the leader. The enthusiastic, eager teacher can reap as much joy as the children. It is not uncommon to hear such a leader say, "It was a joy to teach that class. I don't know who learned the most, the children or the teacher." You, too, can be that kind of teacher.

Preparation for teaching a unit requires reading the entire unit. Read background material abou Japan. Learn about the goverr ment, the people, their work, the customs, their play. The missio of the church cannot be separate from the everyday lives of th people. Most juniors and some pr mary boys and girls will have good knowledge of the cities, th people, and the way they liv Capitalize upon this knowledg and use this interest to stimula their study in the mission of th church.

Be alert to the resources avai able. There may be some Japane people in the community who cou contribute in a valuable way to th study of Japan. Perhaps some the fathers of the children cou relate some church experienc they had in Japan when they we in the service.

Child Guidance in Christian Liv ing[1] will furnish materials that a helpful to the study of this uni WORLD OUTLOOK and THE METH ODIST WOMAN will carry picture on Japan in the January issue *When Children Give—1957-58*[1] has especially good pictures to us with the missionary emphasis.

Visit the public school and be come acquainted with the materi used. Remember, this is for back ground and understanding of wha the boys and girls are studying an learning. The teacher of the mi sionary unit on Japan must n just give the boys and girls a r view of what they have or wi have in public school. The mi sionary unit, to be vital, mu carry the message of the work the church in Japan as it seeks t help people live better lives.

CALENDAR OF ACTIVITIES

Assist in planning for the missionary units in January, for the Sunday school and additional sessions.

Participate in Christmas activities for children.

Promote the use of the January issue of *The Christian Home*.[1]

[1] Order from The Methodist Publishing Hou serving your territory.

* Order from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or D tributing Offices.

rayer Changes Things

thout the Spirit all would go for
naught
at part of us, which holds His
mage, and shall grow
ore like Him.
e dedicate ourselves to prayer,
hat we may live
close to Him we'll hear His
'still, small voice"
thin our hearts.
e dedicate ourselves to prayer
or others,
at through us the forces of His
ower may work
nerever human hearts cry out to
God
e whole world 'round.

No more perfect Christmas gift
uld be given to a friend than a
py of the new *Prayer Calendar*
r 1958. It is indeed a Christmas
't with a purpose and a gift the
e of which "through us the forces
His power may work."
We suggest that you order the
ayer Calendar now and be the
st to remember your friends. Use
yourself as a means toward in-
rcessory power.
The format of the new *Prayer*
lendar will be in purse size with
plastic comb cover.
This year the calendar is to con-
in not only the names of the mis-
sionaries and fields of work of the Woman's Division, but also the missionaries of the Division of World Missions.

During my recent visit to the field, I realized how vital and important a *Prayer Calendar* was to all missionary families. So be sure to send it to your friends upon the field.

This perfect little book will lie flat on your worship table for use with your Bible and *The Upper Room* at daily devotions.

A missionary relates, "Once when starting out in the early afternoon for a round of calls, I felt an old dread oppression assail me. The sights usually so interesting to me along this Korean road—small shops, children, creek on one side, women washing their clothing in the creek, others carrying huge bundles on their heads—I passed with unseeing eyes. 'Can I do this work today?' I was almost tempted to ask myself. Then suddenly, in a flash, all had changed. My heart, an instant before heavy as lead, felt now as light as if it had wings. Yes, my spirit fairly soared. Awed for the moment I stood still, while over me swept the conviction—somebody is praying and someone who cares enough to pray in the night watches, for day in Korea is night across the sea. The comfort and sweetness of that thought no tongue can tell, for it was indescribable. That night when I returned from a day of real accomplishment I found my name in the *Prayer Calendar* and I praised God for the countless men and women who 'changed things' for me through prayer."

Join the great body of people who use the *Prayer Calendar* and pray daily for the men and women who represent you on the far-flung mission fields, as well as our deaconesses and missionaries at home.

And you can write to them of your love on their day for names and addresses are listed.

Mrs. Gertrude McLaughlin, president of the Woman's Society of Broadway Methodist Church, Schenectady, New York, has a project. She sends birthday greetings to everyone in the *Prayer Calendar*. In commenting on this big undertaking, she said, "It is a happy task. Through the letters that I have received from far and wide, I feel kin to the whole world."

Attractive illustrations add to the charm of the 1958 *Prayer Calendar*. This attractive booklet is a must in every Methodist home.

Order the *Prayer Calendar*, 1958, for 60 cents or 3 for $1.50, from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

An Ideal Gift

An ideal Christmas gift also is a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK. Send your subscriptions by December 10 and a beautiful Christmas gift card will be sent to your friends. The gift subscription—$2.50 for the combination subscription—may be sent to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

In Memoriam

Miss Carol L. Gibby, a deaconess in active service of the Woman's Division, received her bachelor's degree from Keuka College, Keuka Park, New York, in 1928. She attended the former Lucy Webb Hayes Training School, Washington, D. C., in 1930-1931 and did graduate work at the University of Tennessee and Scarritt College.

Miss Gibby was a devoted Christian worker. She served Pitman Center, Hendersonville, Tennessee, Woodside Methodist Church, Silver Spring, Maryland, Frances DePauw Home, Los Angeles, California, Susannah Wesley Home in Honolulu, Hawaii, and as a rural worker in the Florida Conference for the past two years.

Death came suddenly on September 13, 1957, in Madison, Florida, after an operation from which she did not recover. Her parents, the Rev. and Mrs. R. E. Gibby, reside in Dryden, New York.

Miss Eugenia Smith, retired, a native of North Carolina, died September 1, 1957, at Arlington, Texas. Miss Smith spent thirty of her thirty-six years of active service in Texas. She worked among the Spanish-speaking people of the Southwest in the cities of Fort Worth, San Antonio, and Houston. Miss Smith was graduated from Scarritt Bible and Training School in 1906 when it was located in Kansas City, Missouri. The minister of First Methodist Church, Arlington, Texas, sent this tribute: "She was a wonderful woman and it was with pleasure and profit to us here in Arlington that she spent the last days of her retirement in our community and church."

Miss Yoshi Tokunaga died September 2 in Fukuoka, Japan, after a long illness. The first Japanese woman to be appointed head of a high school in her country, she served for twenty-one years as president of Fukuoka Jo Gakuin, a Methodist-founded secondary girls' school with enrollment of over 1,200 pupils.

Miss Tokunaga was well known in America. Besides her education at Kwassui College in Nagasaki, she earned two degrees from Boston University in the United States and won many friends as she spoke in a number of places during her stay here.

As president of the Fukuoka City Y.W.C.A. and member of the Board of Directors of the Fukuoka Community Chest, she exerted a great influence for the betterment of the social conditions of the whole community.

A singular honor was bestowed on this outstanding Christian shortly before her death when she was awarded the Sixth Order of Merit Blue Ribbon Medal, the second such award ever granted to a living Japanese educator.

The central and driving force motivating the life of Miss Tokunaga was the deep conviction that the Christian school should be permeated with the spirit of Christ above everything else. Her friends both in Japan and in the United States are sure that the influence of her life will live for many years.

Mrs. Edith Bell Dickson died April 23 at her home in Highland Park, Los Angeles, California. A native of Pennsylvania, Edith Bell went out as a missionary to Rhodesia, Africa, about 1908, under the former Board of Foreign Missions of the Methodist Episcopal Church.

Due to ill health, she returned after four years and later held various church-related positions. She married Mr. Livingston F. Dickson in the late 1930's and settled in California where Mr. Dickson died in 1946. Mrs. Dickson spent a year as nurse at Robincroft Rest Home in Pasadena before moving to Highland Park.

Annuity

An Annuity Gift to the Woman's Division of Christian Service of the Board of Missions of The Methodist Church saves for you in reinvestment costs and in your income taxes, and gives you a steady, sure income. It *saves* for *others* because after your death the gift itself is available for help to others through the program of the Woman's Division.

Mail this coupon today for full particulars.

Treasurer, Woman's Division of Christian Service, Room 626
(Dept. MW 127) 150 Fifth Avenue, New York 11, New York

Please send me your free leaflet, "Annuity Dollars Make a Difference."

Name .....

Address .....

City ..... Zone ..... State .....

Date and year of birth .....

RECENT ARRIVALS FROM:

Africa: Mozambique—Miss Ma
Michel, c/o A. S. Durham, Tipton,
diana.

India—Misses Marguerite Bug
Route 2, Ashtabula, Ohio; Mary Ag
Burchard, M.D., c/o Clarence M. H
chard, 50 Popham Road, Scarsd
New York.

Southeast Asia: Malaya — Mi
Ellen Suffern, 172 No. Clevela
Orange, California; Marion Cole,
Mrs. K. J. Boedecker, 236 Will
Street, East Orange, New Jersey.

Philippines — Miss Lucy Blant
R.F.D. 1, Columbia, Virginia.

RECENT DEPARTURES FOR:

Africa: Central Congo—Misses
nimae White, Nellie Jayne Anker.

Liberia—Miss Borghild S. Ho
keland (Norway), to England
study.

Southern Rhodesia—Misses M
ion Bayless; Arlene Peterson;
Miss Else Marie Roed (Denmark)
England for study.

North Africa—Miss Judith B

Angola—Miss Rose Thomas.

Southern Congo—Misses Pe
June Campbell, June L. Green.

India—Miss M. Frances Allen, I

Japan—Misses Helen Barns,
tricia Patterson, Pearle McCain; M
Velma Donald.

Latin America: Bolivia — Mi
Margaret Toothman, Ernestine H
mon. (To Costa Rica for langu
study.)

Brazil—Miss Frances Bowden.

Cuba—Misses Valeria Grubb,
verna Koch, Mattie Lou Neal; M
Dorothy Ann Wilkinson (to C
Rica for language study).

Mexico—Misses Rosella Bo
den, Joyce Haberman, Donna Lo
Nelson, Janet Porcelli, Helene Ros
(to Costa Rica for language stu
Miss Anna Belle Dyck, Evelyn Ke

Uruguay—Miss Josephine Las
(to Costa Rica for language study)

Korea—Miss Marjorie Yarboro

Pakistan—Miss Wendy K. Sutton

Southeast Asia: Malaya—Misses M
L. Johnston, Eunice Kirkholm,
Evelyn Mercer.

Philippines—Misses Doris H
Emma Rogers.

Sumatra, Indonesia—Miss A
Metz.

Letters... Letters...

orld Federation

Just a few words to say how pleased I n for the reference to the World Fedation of Methodist Women on top of ge seven in the September issue. The ole article was excellent and preted the World Federation in a way at interests local women.

As our women learn about the World deration they are thrilled at the possiities and the meaning of this worlde sisterhood.

MRS. ALVIN B. PFEIFFER
rora, Illinois

New Subscriber

I have just received my very first copy THE METHODIST WOMAN. Read it imediately from cover to cover and und some wonderful ideas.

It is educational and inspiring and I gret not having learned sooner about is very fine magazine. Am looking rward to the next issue.

MRS. JOSEPH COREY
ew Milford, Conn.

hat's New

Today the October issue of THE ETHODIST WOMAN came, and as usual let everything go until I had gone rough it page by page. I look forard to its arrival each month because am always eager to see "what's new in ethodism," particularly in the Wom-'s Division.

MRS. HUBERT E. PEARCE
ynne, Ark.

onsecration Service

On page 24 of the September METHIST WOMAN is a picture of Bishop Corn consecrating Miss Marjorie Ewart, ne of our deaconesses. Beneath the picre is a statement that this took place annual conference. This is incorrect. The consecration service was made the casion for a conference-wide youth lly. The sanctuary of the Haddon eights Methodist Church was filled th young people. The bishop spoke, pecially directing his remarks to the rls and emphasizing deaconess work. e then asked Miss Ewart and myself come stand with him as he gave an tar call. The girls came from every rner of the sanctuary and knelt at the tar rail. He called again to the younger rls to consecrate their lives and again ey came. I have never known a more rilling moment as with Marjorie I eeted those girls.

I thought THE METHODIST WOMAN ould like to know the correct occasion Miss Ewart's consecration service.

MRS. GEORGE K. MARPLE
New Jersey Conference President

n Arm

Just a thought apropos of how the oman's Society is related to the local urch.

The Woman's Society of Christian rvice is an arm across the shoulders the church.

AGNES MONTGOMERY
nbury, Pennsylvania

WHAT WOULD YOU SAY?

THE METHODIST WOMAN receives a wide variety of comments as indicated by the letters which we print. While many of the letters are complimentary, some are very critical. We welcome both kinds.

Recently a letter came to the desk which made us take stock. The writer (we have the name and address on file) asked for some revisions. This seemed to call for group thinking and polled opinions from across the country as to whether or not THE METHODIST WOMAN is fulfilling its purpose. Therefore the editor is soliciting your response to a letter writing project.

The Project

1. Read the letter.
2. Study the statements on the Editorial Policy.
3. Write a reply to the letter (not to exceed 300 words) and send it to the Editor of THE METHODIST WOMAN before March 1, 1958, giving your evaluation of THE METHODIST WOMAN in meeting its purpose.

Recognition will be given to the writers for their cooperation in this project. A competent committee will judge the letters, based on their evaluation of the purpose and appeal of THE METHODIST WOMAN rather than on their literary value. For the best twenty replies each writer will receive a three-year subscription to THE METHODIST WOMAN.

The Letter

There are several of us who have had this on our minds for a long, long time. We are not too sold on THE METHODIST WOMAN. *True, it has its good points—the helps it gives the Society with its women's work, and the secretaries, and circle chairmen. But it doesn't have enough appeal—too statistical. In addition to its helps, couldn't you possibly add something feminine? Something good, but light? Possibly a good short story—a page of good recipes and helps. Perhaps even some fashion hints, helps, book reviews, puzzles. Anything wholesome, but in a lighter, more interesting vein.*

About 95 per cent of the women complain about subscribing because they say they don't read it: "Why subscribe? All it is, is reports and statistics." I think we ought to do something about it. It is a lot of time and effort gone to waste.

I am sorry that this is so gruesomely frank, but that is the state of affairs—in the past three churches, in the past eighteen years.

Editorial Policy of THE METHODIST WOMAN

Excerpts from an editorial charter which appeared in the first issue of the magazine, September, 1940. These statements are still the guiding principles.

THE METHODIST WOMAN must

—be a useful agent in promoting plans and methods and carrying them into the farthest corner of the church.

—charge the machinery with the spirit of personal service.

—generate inspiration and enthusiasm for the great enterprises undertaken by this Society.

—help to build the educational processes by which Methodist women may become more intelligent workers.

—speak with a courage that will inspire in Methodist women a conviction leading to definite action.

—seek to inspire in the women of the local church a greater devotion to its spiritual interests and to develop a Christian fellowship.

—present the world missionary enterprise sustained by Methodist women.

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BO

Marguerite H

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total Appropr 1957
Central:							
Central Alabama				$ 1,700.00			
Central West	$ 475.00	$ 35.00	$ 510.00	1,800.00	$ 95.00	$ 22.48	$ 1,
Delaware	1,239.80	32.50	1,272.30	10,000.00			
East Tennessee	114.00	50.00	164.00	1,100.00			
Florida	268.01		268.01	1,550.00	5.00	3.00	
Georgia				7,000.00			
Lexington	2,500.00	500.00	3,000.00	12,713.00			3,
Louisiana	182.00	40.00	222.00	5,114.00			
Mississippi				3,716.00			
North Carolina	153.60	10.00	163.60	2,650.00			
South Carolina	1,520.75	15.75	1,536.50	4,800.00			1,
Southwest	56.51		56.51	1,135.00	9.20	8.20	
Tennessee	223.00	24.00	247.00	3,000.00	10.00		
Texas	755.00	100.00	855.00	3,300.00	79.50	10.00	
Upper Mississippi	57.50		57.50	1,660.00			
Washington	780.96	119.50	900.46	8,650.00	148.94	7.00	1,
West Texas	234.00		234.00	2,250.00			
Central Jurisdiction	46.30		46.30				
Total	8,606.43	926.75	9,533.18	72,138.00	347.64	50.68	9,
North Central:							
Detroit	12,643.21	556.77	13,199.98	166,700.00	2,953.64	123.85	16,
Illinois	32,544.93	1,156.25	33,701.18	187,100.00	3,375.11	331.47	37,
Indiana	18,779.09	730.86	19,509.95	124,000.00	1,581.50	202.00	21,
Iowa-Des Moines	12,699.98	625.00	13,324.98	128,000.00	5,000.98	248.63	18,
Michigan	9,472.00	458.50	9,930.50	105,000.00	721.93	140.32	10,
Minnesota	3,343.02	24.44	3,367.46	96,050.00	2,333.00	176.00	5,
North Dakota	925.69	132.00	1,057.69	26,000.00	397.00	21.00	1,
North Indiana	13,478.70	757.42	14,236.12	148,120.00	3,343.00	389.00	17,
North Iowa	15,962.87	436.40	16,399.27	168,000.00	3,121.89	194.52	19,
North-East Ohio	17,437.26	223.58	17,660.84	242,500.00	4,514.41	433.98	22,
Northwest Indiana	5,940.18	293.33	6,233.51	85,900.00	1,584.25	72.94	7,
Ohio	34,174.45	951.65	35,126.10	332,000.00	8,375.67	1,145.53	44,
Rock River	10,178.89	220.80	10,399.69	228,196.00	3,155.00	341.00	13,
South Dakota	1,836.65	142.60	1,979.25	36,000.00	1,811.32	103.65	3,
Southern Illinois	13,246.81	1,450.42	14,697.23	67,500.00	619.55	145.05	15,
West Wisconsin	6,591.34	71.38	6,662.72	43,000.00	1,246.59	15.10	7,
Wisconsin	5,918.11	57.00	5,975.11	63,000.00	647.45	64.70	6,
North Central Jurisdiction	10.00		10.00				
Total	215,183.18	8,288.40	223,471.58	2,247,066.00	44,782.29	4,148.74	272,
Northeastern:							
Baltimore	18,719.11	161.65	18,880.76	135,000.00	2,451.49	117.82	21,
Central New York	1,724.67	10.12	1,734.79	55,500.00	828.89	23.10	2,
Central Pennsylvania	5,666.91		5,666.91	58,000.00	66.29	133.67	5,
Erie	9,112.65	64.73	9,177.38	90,000.00	252.37	119.09	9,
Genesee	3,226.47	25.00	3,251.47	74,000.00	625.50		3,
Maine	1,598.39		1,598.39	10,000.00	77.40	4.50	1,
New England	3,334.34	70.00	3,404.34	39,000.00	1,797.88	24.00	5,
New England Southern	1,105.98		1,105.98	26,000.00	597.18	27.05	1,
New Hampshire	376.50	25.00	401.50	8,500.00	63.37		
New Jersey	5,962.26		5,962.26	60,860.00	841.66	114.79	6,
New York	3,552.19	674.59	4,226.78	43,000.00	814.14	16.68	5,
New York East	9,597.27	497.16	10,094.43	59,050.00	1,106.03	14.46	11,
Newark	12,366.42	731.50	13,097.92	77,800.00	879.73	45.55	14,
Northern New York	2,281.10	148.05	2,429.15	31,750.00	270.44	15.00	2,
Peninsula	8,039.38	39.70	8,079.08	49,000.00	954.50	72.90	9,
Philadelphia	11,765.43	692.15	12,457.58	103,000.00	298.89	96.91	12,
Pittsburgh	17,411.48	345.32	17,756.80	103,000.00	310.96	302.90	18,
Puerto Rico Provisional	100.00		100.00	75.00			
Troy	8,923.64	72.50	8,996.14	59,000.00	639.91	4.11	9,
West Virginia	27,030.33	1,930.91	28,961.24	135,000.00	2,701.85	108.32	31,
Wyoming	8,964.33	206.44	9,170.77	57,000.00			9,
Northeastern Jurisdiction							
Total	160,858.85	5,694.82	166,553.67	1,274,535.00	15,578.48	1,240.85	183,
South Central:							
Central Kansas	15,934.11	279.18	16,213.29	175,000.00	1,591.61	269.74	18,
Central Texas	12,650.55	4,134.76	16,785.31	93,000.00	1,567.81	113.89	18
Indian Mission	270.85		270.85	1,350.00	49.27	.63	
Kansas	6,060.02	607.53	6,667.55	101,500.00	675.50	29.76	7
Little Rock	15,635.00	3,010.00	18,645.00	77,400.00	1,251.78	107.27	20

ST THREE MONTHS 1957—1958

MISSIONS—THE METHODIST CHURCH
surer

DIVISION OF TOTAL RECEIPTS

Total on ropriations 1956-57	Appropriations: General	Appropriations: Conference Work	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
85.00								
435.00	$ 627.48			$ 81.00		$ 4.37		$ 712.85
1,500.74	572.31	$ 699.99		43.70		17.00		1,333.00
108.00	164.00			21.00				185.00
255.00	276.01			10.50	10.00			296.51
3,027.00	3,000.00			163.83	300.00			3,463.83
103.00	222.00			21.00				243.00
350.30								
325.00	163.60			6.25		7.00		176.85
1,018.50	1,536.50			25.00				1,561.50
58.00	73.91					2.00		75.91
292.00	257.00			10.00				267.00
851.00	944.50			29.25				973.75
	57.50							57.50
1,861.96	1,056.40			56.16	22.03			1,134.59
179.50	234.00							234.00
62.20	46.30							46.30
10,512.20	9,231.51	699.99		467.69	332.03	30.37		10,761.59
18,397.49	15,139.99	1,137.48	$ 21.13	389.61	227.00	98.68		17,013.89
35,883.51	29,957.76	7,450.00	14.95	736.93	1,250.64		$ 95.00	39,505.28
21,321.72	20,543.45	750.00	35.00	1,958.04	296.93			23,583.42
16,980.72	17,079.59	1,495.00		1,401.35	775.98			20,751.92
11,540.82	4,242.75	6,550.00	23.54	1,935.79	57.26			12,809.34
7,781.19	5,647.80	228.66		602.66	25.00			6,504.12
1,282.15	1,475.69				20.00			1,495.69
13,542.09	17,968.12		11.50	589.00	120.00			18,688.62
18,208.92	18,749.02	966.66	26.74	894.94	92.84		95.00	20,825.20
23,381.24	20,009.25	2,599.98	59.87	777.66	14.25			23,461.01
5,851.09	7,890.70		10.40	857.39	35.00			8,793.49
37,674.24	44,647.30			2,148.81	231.00			47,027.11
15,097.67	13,056.37	839.32	109.24	1,462.20	269.15			15,736.28
5,219.52	3,894.22			216.00				4,110.22
14,600.62	15,461.83		37.30	1,535.60	462.50	37.88		17,535.11
6,556.09	7,924.41			804.90	290.73			9,020.04
7,924.27	6,687.26		23.70	140.00	184.50			7,035.46
	10.00							10.00
261,243.35	250,385.51	22,017.10	373.37	16,450.88	4,352.78	136.56	190.00	293,906.20
17,994.02	15,875.08	5,574.99	6.00	856.11	1,862.35			24,174.53
	2,586.78		60.00	241.93	65.00			2,953.71
6,963.95	4,001.87	1,865.00		661.00	515.00			7,042.87
8,784.89	8,382.18	1,166.66	31.42	376.29	35.00			9,991.55
4,812.81	3,256.97	620.00		356.33	611.54			4,844.84
1,717.87	1,680.29			138.00				1,818.29
4,401.97	2,051.23	3,174.99	9.60	730.75	645.26			6,611.83
2,227.09	830.21	900.00		30.00	10.00			1,770.21
725.04	464.87		5.30	30.00				500.17
9,127.86	5,422.46	1,496.25		599.60				7,518.31
5,068.13	5,057.60			203.00	400.00			5,660.60
11,609.63	10,077.42	1,137.50	39.76	963.75	192.00			12,410.43
12,716.61	13,123.20	900.00		1,284.62	400.00			15,707.82
3,311.21	2,714.59			20.10				2,734.69
8,887.21	6,596.50	2,509.98		208.50	104.34			9,419.32
13,801.39	8,178.39	4,674.99		1,707.96	25.00			14,586.34
19,599.23	13,645.66	4,725.00	87.60	891.71				19,349.97
20.00	100.00							100.00
9,632.57	9,640.16		19.00	331.34				9,990.50
35,755.61	29,596.41	2,175.00		3,694.00	10.00	86.39		35,561.80
7,246.98	6,670.78	2,499.99		55.24				9,226.01
184,404.07	149,952.65	33,420.35	258.68	13,380.23	4,875.49	86.39		201,973.79
21,197.44	17,787.15	287.49	84.48	2,441.10	545.00			21,145.22
18,560.05	18,467.01			2,433.33	61.50	36.11		20,997.95
226.55	320.75			25.43				346.18
9,421.46	7,372.81			921.04	24.00			8,317.85
20,800.00	20,004.05			1,109.96				21,114.01

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Ha

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1957-58	Total Pledged 1957-58	Youth	Children	Total Appropria 1957-5
South Central (Continued):							
Louisiana	$ 14,169.24	$ 2,204.57	$ 16,373.81	$ 99,000.00	$ 1,483.89	$ 80.78	$ 17,9
Missouri	8,374.88	571.01	8,945.89	48,000.00	636.17	37.29	9,6
Nebraska	9,724.54	359.57	10,084.11	171,035.00	1,635.71	238.51	11,9
New Mexico	4,516.54	926.22	5,442.76	27,500.00	165.86	.....	5,6
North Arkansas	10,875.89	2,919.88	13,795.77	58,000.00	750.53	13.70	14,5
North Texas	19,554.02	2,965.68	22,519.70	111,352.50	1,441.18	4.07	23,9
Northwest Texas	13,722.65	2,557.82	16,280.47	77,000.00	3,569.21	75.96	19,9
Oklahoma	27,707.63	3,844.21	31,551.84	169,265.00	3,370.99	.....	34,9
Rio Grande	291.75	24.50	316.25	1,250.00	12.50	.....	3
St. Louis	17,316.90	2,256.36	19,573.26	82,000.00	1,174.54	76.20	20,8
Southwest Missouri	10,202.72	1,388.59	11,591.31	90,000.00	823.65	70.45	12,4
Southwest Texas	20,101.89	4,092.73	24,194.62	116,000.00	.....	.....	24,1
Texas	33,936.97	5,049.82	38,986.79	173,000.00	2,997.44	239.62	42,2
South Central Jurisdiction	335.00	.....	335.00	.....	.....	.....	3
Total	241,381.15	37,192.43	278,573.58	1,671,652.50	23,197.64	1,357.87	303,1
Southeastern:							
Alabama-West Florida	15,324.94	2,443.52	17,768.46	90,000.00	885.30	60.65	18,7
Cuba Mission	50.00	.....	50.00	100.00	.....	.....	
Florida	34,647.05	3,400.00	38,047.05	150,000.00	3,739.61	158.95	41,9
Holston	23,088.95	3,810.35	26,899.30	135,000.00	542.18	21.27	27,4
Kentucky	11,106.95	2,211.59	13,318.54	76,200.00	1,218.55	75.80	14,6
Louisville	7,718.50	781.50	8,500.00	70,000.00	1,502.39	132.72	10,1
Memphis	17,499.95	3,693.59	21,193.54	88,350.00	1,409.88	76.59	22,6
Mississippi	10,497.63	2,319.52	12,817.15	73,000.00	1,270.40	42.84	14,1
North Alabama	19,335.78	3,758.05	23,093.83	105,000.00	1,820.14	161.68	25,0
North Carolina	28,168.38	2,827.18	30,995.56	135,200.00	2,053.79	438.78	33,4
North Georgia	31,375.00	10,150.00	41,525.00	165,000.00	2,678.06	220.60	44,4
North Mississippi	8,917.38	1,445.72	10,363.10	62,100.00	184.15	6.13	10,5
South Carolina	31,022.97	3,532.12	34,555.09	150,000.00	1,367.88	160.76	36,0
South Georgia	24,155.94	3,564.78	27,720.72	139,000.00	1,967.87	237.93	29,9
Tennessee	17,427.41	5,058.31	22,485.72	101,000.00	938.67	81.99	23,5
Virginia	40,381.24	4,037.21	44,418.45	220,000.00	5,013.77	299.87	49,7
Western North Carolina	38,182.97	6,208.89	44,391.86	155,000.00	497.01	127.51	45,0
Southeastern Jurisdiction	100.00	.....	100.00	.....	.....	.....	1
Total	359,001.04	59,242.33	418,243.37	1,914,950.00	27,089.65	2,304.07	447,6
Western:							
Alaska Mission	456.75	.....	456.75	1,700.00	73.50	.....	5
California-Nevada	15,567.22	2,707.68	18,274.90	107,500.00	1,729.47	32.21	20,0
Hawaii Mission	.....	.....	.....	2,200.00	.....	.....	
Idaho	2,652.75	50.00	2,702.75	16,000.00	551.15	17.67	3,2
Montana	3,755.59	.....	3,755.59	20,600.00	1,226.69	30.00	5,0
Oregon	8,205.66	506.23	8,711.89	52,425.00	1,372.43	1.10	10,0
Pacific Japanese Provisional	100.00	.....	100.00	1,000.00	.....	.....	1
Pacific Northwest	8,476.31	686.35	9,162.66	77,000.00	1,359.34	5.27	10,5
Rocky Mountain	4,950.43	353.04	5,303.47	60,600.00	1,088.28	57.38	6,4
Southern California-Arizona	36,533.63	2,404.78	38,938.41	252,000.00	4,445.59	161.87	43,5
Western Jurisdiction	101.40	.....	101.40	.....	.....	.....	1
Total	80,799.74	6,708.08	87,507.82	591,025.00	11,846.45	305.50	99,6
Total from Conferences	1,065,830.39	118,052.81	1,183,883.20	9,075,288.29	122,842.15	9,407.71	1,316,1
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	15,8
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	3
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	4,0
							20,2
Grand Total	$1,065,830.39	$118,052.81	$1,183,883.20	$9,075,288.29	$122,842.15	$9,407.71	$1,336,3

ST THREE MONTHS 1957—1958

ISSIONS—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

al on priations 56-57	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
17,769.44	$ 17,938.48			$ 3,445.21	$ 75.00			$ 21,458.69
9,184.64	9,619.35			1,023.43	175.00			10,817.78
16,103.46	9,398.34	$ 2,559.99		1,072.51	396.40			13,427.24
7,177.36	5,608.62			2,121.26	100.12			7,830.00
14,515.00	14,160.00	400.00		1,943.33				16,503.33
25,298.09	23,964.95			2,303.56	5,285.00			31,553.51
18,006.75	19,925.64		$ 3.00	2,176.55	1,800.00			23,905.19
31,466.78	34,922.83			6,456.43	2,006.40			43,385.66
213.90	328.75			24.00				352.75
19,455.51	20,824.00		1.57	2,194.19	50.00			23,069.76
14,163.07	12,485.41			866.40	130.71			13,482.52
26,149.24	24,194.62			4,138.60		$ 46.49		28,379.71
40,308.12	42,223.85		9.05	5,295.14	612.42			48,140.46
276.11	335.00							335.00
10,292.97	299,881.61	3,247.48	98.10	39,991.47	11,261.55	82.60		354,562.81
19,046.02	18,714.41		14.65	1,737.34	754.50			21,220.90
25.00	50.00							50.00
39,916.22	41,945.61			2,214.97	4,305.85	150.00		48,616.43
35,257.60	27,462.75		67.06	3,080.03	3,991.08			34,600.92
14,634.71	14,612.89			1,116.11				15,729.00
10,999.32	10,135.11			576.57	3,300.00			14,011.68
24,618.77	22,680.01		19.96	1,910.66	479.29			25,089.92
16,095.42	14,130.39			949.00				15,079.39
27,031.06	24,325.65	750.00	295.42	2,416.32	4,981.25			32,768.64
25,626.46	33,488.13		17.57	4,047.17	1,461.42			39,014.29
40,674.55	44,423.66		215.02	3,935.50	1,881.92	70.00		50,526.10
12,341.27	10,553.38			1,086.35	305.00			11,944.73
37,189.97	36,083.73		40.05	3,140.53	2,950.50	77.66		42,292.47
28,601.46	29,926.52		24.29	2,806.32	630.00			33,387.13
21,983.93	18,737.40	4,768.98	2.00	1,560.93				25,069.31
51,782.00	48,857.09	875.00	11.00	6,171.81	12,200.00			68,114.90
34,257.74	45,016.38		92.97	4,499.66	2,359.94			51,968.95
258.16	100.00				244.00			344.00
40,339.66	441,243.11	6,393.98	799.99	41,249.27	39,844.75	297.66		529,828.76
491.74	530.25			25.00				555.25
16,142.88	19,036.58	1,000.00	40.38	1,048.63	456.89			21,582.48
239.45								
3,965.68	3,271.57			482.00				3,753.57
3,837.47	4,259.28	753.00		301.30	25.00			5,338.58
9,859.38	9,085.42	1,000.00		1,134.51	10.00	32.09		11,262.02
175.00	100.00							100.00
10,193.71	9,927.27	600.00		695.35	416.12			11,638.74
9,279.26	5,899.14	549.99		331.80	253.78			7,034.66
42,797.77	42,120.87	1,425.00		4,067.66	2,162.50	114.58		49,890.61
147.20	101.40							101.40
97,129.54	94,331.78	5,327.99	40.38	8,086.25	3,324.24	146.67		111,257.31
03,921.79	1,245,026.17	71,106.89	1,570.52	119,625.79	63,990.84	780.25	190.00	1,502,290.46
17,732.49	15,861.92							15,861.92
223.70	311.66							311.66
3,917.93	4,045.94							4,045.94
21,874.12	20,219.52							
25,795.91	$1,265,245.69	$71,106.89	$1,570.52	$119,625.79	$63,990.84	$780.25	$190.00	$1,522,509.98

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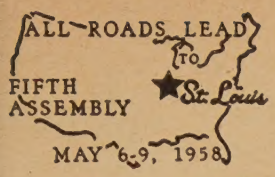

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New Missionaries Wanted

By LEONARD PERRYMAN

THE Board of Missions has listed 662 openings for 1958 in Methodist mission fields in the United States, Hawaii, Alaska, Puerto Rico, and about thirty-five countries overseas. The 662 figure includes all of the openings listed for personnel. However, the board, through its Office of Missionary Personnel (150 Fifth Avenue, New York 11, New York), is seeking to recruit a minimum of 350 persons for missionary service this year.

The openings are for service under all three of the board's administrative divisions, Division of National Missions, Division of World Missions, and the Woman's Divison of Christian Service. They include needs for both regular career missionaries and for one hundred special-term missionaries, the "3's" in overseas fields and the U.S.-2's in home areas.

The Woman's Division is seeking fifty deaconesses and home missionaries for career service in home fields and fifty U.S.-2's for special-term service. Both types of workers will serve in hospitals, children's homes, community centers, town and country work, women's residence halls, and mission schools in the United States, Alaska, Hawaii, and Puerto Rico. Vocational openings include teaching, case and group social work, nursing, community center administration, Christian education, dietetics, and recreational leadership.

The overseas openings include vacancies for regular career missionaries and fifty special-term workers (3's). Couples and single men will serve under the Division of World Missions and single women under the Department of Work in Foreign Fields of the Woman's Division of Christian Service.

The overseas openings include the following vocations: church and social work; agricultural and home economics; business and secretarial; medical, including twenty doctors, thirty-two nurses, two dentists, and ten other medical workers; educational, including twenty-seven in education administration, twenty-three in theological school teaching, forty-six in college teaching. eleven in teacher training, seven in specialties (literacy-literature, audio-visual, etc.), six in adult education, 102 in secondary education, and forty-five in elementary education.

Worker for Missionary Recruitment

MISS NOLA SMEE, a deaconess, has been appointed a field worker for the Office of Missionary Personnel, 150 Fifth Avenue, New York City.

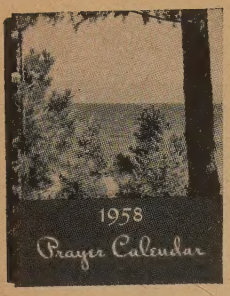
Miss Nola Smee

Miss Smee will visit college and university campuses this winter in the interest of recruiting college students for mission service at home and overseas.

Born in Morganville, Kansas, Miss Smee spent her early life there and in Clay Center, Kansas, where she attended high school. She studied at the National College for Christian Workers, Kansas City, Missouri, Kansas State College at Manhattan, and George Peabody College for Teachers, Nashville, Tennessee. She earned the master of arts degree in education in 1954 from Northwestern University, Evanston, Illinois, and did a year of special study at Princess Alice College in England.

Miss Smee has taught at the Boylan-Haven School in Jacksonville, Florida, for several years. For two summers, she was a counselor for a Methodist Youth Caravan.

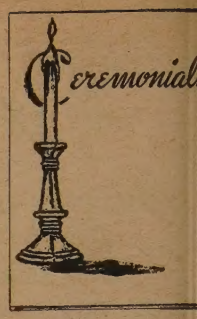
PUBLICATION POINTERS



Prayer Calendar, 1958. New material includes not only Woman's Division deaconesses and missionaries, but also the names and addresses of all missionaries of the Division of World Missions. Valuable for every Methodist home. 60 cents; 3 for $1.50.

Seals—Supply Work. Package of 50 seals for 25 cents.

Ceremonials. This book will answer the many requests for a book of worship services for special occasions and purposes. The services are related to Finance and Promotion, Thank Offering, Lenten Offering, Special Memberships, Installation Services, Reception of Members, Anniversary Service, and a Memorial Service. 50 cents.



To highlight your January program — Japan Today

Opening Christian Gateways in Japan. By Sallie Carroll. A pictorial booklet outlining the work in Japan, to which the Woman's Division contributes. 60 cents.

Japanese Rural Vistas. Leaflet on rural centers where Woman's Division missionaries serve. Free for postage.

Songs From the Land of Dawn. Compiled by Lois J. Erickson. A popular collection of poems by Toyohiko Kagawa and other Japanese poets. $1.50.

Elizabeth Russell. The story of a missionary who pioneered in higher education for Japanese women. cents; 3 for 25 cents.

Nannie B. Gaines. The story of a pioneer mission to Hiroshima and to Japan. 10 cents; 3 for 25 cent

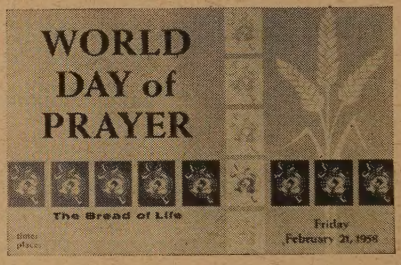
The Nations Go Shopping. A booklet presenting tain aspects of world trade, especially between United States and Japan. 15 cents.

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 21, 1958

Theme: The Bread of Life

Worship Service. The service for 1958 comes from Australia. With quiet dignity it reflects the beauty of the Psalms, as well as the depth and inspiration of our Christian faith. It offers to a weak and hungry world food for the soul; to a waiting world, the promises of our Master. Through Him we can offer strength, comfort, and hope to a weary and war-torn world. 5 cents each; 100 for $4.50.



Poster. Display widely on church letin boards, church rooms, and s windows. Use in every available p for an attendance promoter. In colors; size, 12 by 18 inches. 10 c each.

Report Blank and Offering velope. One of each with each qu tity order. Free.

Basic Packet. Contains one each the six preceding items. 35 cents.

Call to Prayer and Project Folder. This leaflet is used as an individual invitation to worship. It may be widely distributed to hospitals, homes for elderly people, military posts, penal institutions, and shut-ins, that they, too, may join with the world in prayer. (Sold only by the hundred.) 100 for 45 cents.

Children's Service. "God's Steadfast Love" is the children's theme. Besides the leader, five children (with speaking parts) and a small accompanying group of children are required. 5 cents each; 100 for $4.00.

Guide for World Day of Prayer Committees. Information for speakers and plans for preparation, promotion, and program development. 15 cents each.

World Day of Prayer Emblem Seals. Size, 1½ 2¼ inches. (Sold only in sheets; please order *number of sheets.*) Sheet of 30 seals, 15 cents; 1 more sheets, 10 cents per sheet.

Dramatic Presentation. "Thy Will Be Done." An the-scene glimpse of the World Day of Prayer offer at work. (Four copies recommended.) 15 cents each

Drama of the World Day of Prayer. (Five co recommended.) 25 cents each.

The Day Thou Gavest. By Ruth Mougey Worrell. story of the World Day of Prayer. $1.00 each.

World Day of Prayer Map. In four colors; size, by 24½ inches. 25 cents each.

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